OUTLINES

—OF—

CHURCH HISTORY,

For Schools, Colleges and Seminaries,

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TRANSLATED AND SUPPLEMENTED BY

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Imprimatur

+ Ign. F. Horstmann

Bishop of Cleveland

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PREFACE.

The "Outlines of Church History," by Rev. H. Wedewer, D. D., enjoy a large circulation in Germany, several editions having been published within the last few years. The work is an excellent one of its kind, stating the facts of Church history in a concise and yet comprehensive manner.

In venturing to present to the students and lovers of Church history an English translation of Dr. Wedewer's work I desire to say that I have endeavored to adapt the same to the needs and wants of American Catholics. For this purpose, various matters, of little or no interest to the general reader, have been omitted, while several articles on the history of the Church in this and other English-speaking countries have been added. Thus, the work is very comprehensive and contains, in a condensed form, the salient points of ecclesiastical history down to the present time. It is a book intended for study, not for reading. The translator disclaims all originality. He has made occasional use of the excellent translations of Drs. Alzog's and Brueck's Manuals of Church History, as the reader familiar with these works will observe.

The history of the Church forms one of the most striking human evidences of her divine character. Its study will strengthen our faith and intensify our love for her. The trans-

lator expresses the hope that his little effort may serve to impress upon the youthful mind a deep reverence for Holy Church, a great desire for the study of her history, and a profound admiration for the illustrious champions of the faith, who, during her long life of nearly two thousand years, have enlightened and adorned the Church by their heroism, their learning and their apostolic lives,

THE TRANSLATOR.

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INTRODUCTION.

I.—DEFINITION AND OBJECT.

Church history is a record of the origin and development of the Church of Christ and her influence on the relations of man.

The object of the Church being to continue the three-fold office of Christ—that of Teacher, Priest and King—her history must show:

1. How the Church has exercised her teaching office in promulgating Christ's doctrines among all nations and defending them against the aggressions of heresy

2. How she has administered her priestly office in developing her public worship with ever-increasing solemnity. (History of Liturgy.)

3. How she has exercised her royal authority in formulating an ecclesiastical constitution and establishing a Church discipline.

II.—DIVISIONS OF CHURCH HISTORY.

FIRST EPOCH—CHRISTIAN ANTIQUITY.

Christianity among the Nations of Græco—Roman Culture.

First Period—33—313: From the death of Christ to the reign of Constantine the Great and the Edict of Milan—"Age of Martyrdom."

Second Period—313—680: From the reign of Constantine

the Great to the Sixth Ecumenical Council of Constantinople. Age of the great Church Fathers—heresies and councils.

SECOND EPOCH—THE MIDDLE AGES.

From the Conversion of the Germanic Tribes to the Beginning of the Western Schism.

Third Period—375—814: From the establishment of the Church among the Germans to the death of Charlemagne—Conversion of New Nations—Foundation laid for the mediæval influence of the Church.

Fourth Period—814—1073: From the death of Charlemagne to Gregory VII.—Development of the Western Empire—The Popes and their political influence.

Fifth Period—1073—1303: From Gregory VII. to the death of Boniface VIII—Flourishing period of the political power of the Papacy.

Sixth Period—1303—1517: From Boniface VIII to the Western Schism—Decline of the temporal power and spiritual authority of the Popes.

THIRD EPOCH—HISTORY OF MODERN TIMES.

Age of Schisms.

Seventh Period—1517—1789: From the beginning of the Western Schism, to the French Revolution—Political and Religious Wars—Attempts made to bring the Church under control of the State.

Eighth Period—1789: From the French Revolution down to

our own day. Exterior oppression of the Church, but interior revival of the religious life.

III.—MANKIND BEFORE CHRIST—THE COMING OF THE REDEEMER.

1.—*Negative Preparation.* The pagan world had learned that by human efforts, unaided by God, it could obtain neither quiet of mind nor peace of heart. At the coming of Christ its condition was most deplorable. Religion was no longer able to satisfy the cravings of the human heart; philosophy showed its helplessness by conflicting systems of thought. Platonism, Aristotelianism, Stoicism, Epicureanism, Patriotism and civic virtues had disappeared, and were replaced by unbelief, immorality, superstition, idolatry and the degradation of men, slavery, gladiatorial combats, suicide.

2.—*Positive Preparation.* Great development of the human mind in language, philosophy, art, science and jurisprudence: acquaintance with Jewish traditions. Although Polytheism was widespread, still there existed in the hearts of the Pagans a lingering knowledge of the One God and of personal guilt (hence bloody sacrifices) and a hope in a Redeemer to come. (Virgil, Suetonius and Tacitus).

The Jews.—The discipline of the Law, the "Pedagogue unto Christ," had for fifteen centuries prepared the Jewish people for the advent of Christ. They had renounced idolatry, were again confirmed in the faith of the fathers, many Pagans were converted, and all were looking anxiously forward to the coming of the Redeemer foretold by the prophets. But the observance of ancient customs arose from political circumstances, and was accompanied by pride and moral depravity; their idea of the Messiah was that of a mighty king and ruler. There existed three principal sects among the Jews: 1—The Saddu-

cees, principally of the aristocracy, liberal in belief and licentious in life. 2—The Pharisees, friends and leaders of the people, hypocrites, given to external works of devotion and interior corruption. 3—The Essenians, resembling the Pharisees in both their doctrines and spiritual life; possessing all things in common. Thus it was evident to all, that mankind could be saved only by a Divine Mediator. The fullness of time having come, God sent His only begotten Son, Jesus Christ, who was born of the Virgin Mary at Bethlehem. About the year 532 the Roman abbot, Denys the Little, began the computation of time from the birth of Christ, "to the end that the beginning of our salvation and the sufferings of Christ might be more deeply impressed upon the mind." Previous to this date, the computation was made "from the building of the City of Rome" "*ab urbe condita.*" Denys discovered that Christ was born in the year 752, A. U. C.; but later researches, based upon the undeniable fact that Herod, the infanticide, died in the spring of 750, place the birth of Christ in the year 748 or 749. The "hidden life" of Christ embraces a period of thirty years (1-30.) In the year 30, St. John, the Baptist, began his ministry. Christ was baptized, and then entered upon His public life. Two years later (32) St. John was condemned to death. On the 14th of Nisan (probably April 8th of the year 33), Christ died upon the cross, rose again on the third day, remained forty days on earth, and ascended into heaven. Church history proper begins with the death of Christ.

FIRST EPOCH—CHRISTIAN ANTIQUITY.

First Period—From the Death of Christ to the Reign of Constantine the Great and the Edict of Milan—33-313.

CHAPTER I.—EXTERIOR HISTORY.

IV.—FIRST LABORS OF THE APOSTLES.

After the defection of Judas, Matthias was added to the college of Apostles. On Pentecost, the harvest feast of the Jews, the Holy Ghost descended upon the assembled Apostles—Miraculous gift of languages. By Peter's first sermon 3000 "were added to the Church;" soon after more than 5000 souls, who "were persevering in the doctrines of the Apostles and in the communion of the breaking of the bread and in prayer." Acts ii. 42. They had a common fund. (Ananias and Saphira). Seven deacons were appointed for the care of the poor and the preaching of the word of God. Peter and John were brought before the Sanhedrin. (Peter had cured the lame man.) They were forbidden to teach in the name of Christ. Then all the Apostles were imprisoned and scourged. (Gamaliel's counsel.) The bitter opposition of the Jews broke out in an open persecution of the Christians. The first victim was St. Stephen, who was stoned to death in the year 36. Christianity now gained disciples everywhere. Enlightened by God (visions of unclean animals) Peter received the first pagan, Cornelius the Centurion, into the Church (38.) Herod Agrippa I. began to persecute the Christians. St. James the elder, brother of St.

John, was put to death; St. Peter was imprisoned; being "liberated by an angel," he goes to another place (Rome?).

V.—MISSIONARY LABORS OF ST. PAUL.

Saul, a young Pharisee of Tarsus in Cilicia, a disciple of Gamaliel, approved St. Stephen's death. (I. Tim. i. 13-17). He was on his way to Damascus, when our Lord appeared to him. The violent enemy of the Christians was converted (37) and baptized. He remained three years in solitude, then went to Jerusalem "to see Peter." At Antioch he was ordained, and officially recognized as an Apostle of the Gospel. In company with Barnabas he set out on his *first missionary journey* (45-48) to Cyprus where he converted the proconsul, Sergius Paulus; thence he passed to Asia Minor, spreading the Gospel and strengthening the faithful in the faith of Christ. By prayer, fasting and imposition of hands, he ordained bishops and priests to govern the new congregations, and then returned to Antioch. A great controversy had arisen in the Church of this city. The Jewish Christians contended that the Gentiles, who were admitted into the Church without circumcision, should be made subject to the Law of Moses. The difficulty was settled by the apostolic council of Jerusalem (50) in these words: "It hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things, that you abstain from things sacrificed to idols and from blood and from things strangled and from fornication." (Acts xv. 28.) In consideration of the Jewish Christians, Peter had up to this time observed the Mosaic Law; Paul reproved him, fearing that the pagan converts might be led astray if the Head of the Church continued to observe the law of circumcision. As to the matter itself, both Apostles were of one mind. In the year

52-55 St. Paul set out on his *second missionary journey.* It extended to Asia Minor, Macedonia, Athens (Dionysius, the Areopagite), Corinth, (where he tarried a year and a half), Ephesus and Antioch On his *third missionary journey*, which lasted from 55-58, St. Paul went to Asia Minor, remained a long time at Ephesus (2^1_4 years), then visited Corinth, Macedonia, Miletus (touching farewell to the Christians), Caesarea and Jerusalem. Immediately upon his arrival at Jerusalem, the Jews attempted to put him to death (58), but the guard of the temple freed him Having spent two years in prison at Caesarea (59-61), St. Paul appealed to Caesar, was sent to Rome, where he was again imprisoned for two years (61-63). Having recovered his freedom (64), he goes to the far West (Spain), thence to Asia Minor, Macedonia, Crete, was again sent to prison and beheaded in Rome, June 29, A. D. 67.

VI.—MISSIONARY LABORS OF ST. PETER.

The early labors of St. Peter (in Palestine) are recorded in the first fifteen chapters of the Acts of the Apostles, written by St. Luke. Later on, the historian of the life and sufferings of the Apostles became the companion of St. Paul. For this reason the subsequent labors of St. Peter are less known than those of St. Paul. Soon after receiving the centurion and his household into the Church, we find the Prince of the Apostles presiding as bishop over a large congregation at Antioch, where the followers of Christ were first called Christians. Later on, we see him as missionary traversing Pontus, Galatia, Cappadocia and other countries. In the beginning of the reign of Claudius, about the year 42, he arrived at Rome, where he established a Church and presided over it as bishop. In the imperial city St. Mark, a companion of St. Peter, wrote his Gospel. Peter ap

proved it, and sent Mark to Alexandria, where he established a Christian Church and governed it as bishop. Thus the Churches of Rome, Jerusalem, Antioch and Alexandria justly trace their origin to St. Peter and were honored as patriarchal sees.

ST. PETER THE FOUNDER AND FIRST BISHOP OF THE ROMAN CHURCH.

St. Peter labored in Rome previous to his last sojourn, which ended with his death. This fact is proved: 1—By all the writers of Christian antiquity, Clement of Rome, Ignatius; Hegesippius, who sojourned in Rome till 156; Irenaeus, Cyprian, Eusebius, Orosius and Jerome; moreover, by the Liberian catalogue of Popes (compiled about the year 360); by the patrocinium in the ancient martyrologies: "*Cathedra S. Petri, qua primum Romæ sedit.*" Suetonius, a pagan writer, points to the expulsion of the Jews from Rome by Claudius, because "at the instigation of a certain Chrestus" (Christ) they created continual disturbances. This fact proves that there existed in Rome a Christian community about the year 49. It is sometimes asserted, that Peter and Paul founded the Church of Rome. As St. Paul, by his apostolic labors and martyrdom, did much in spreading the Gospel of Christ in the imperial city, he may be said to be the second founder. That he was not the *first* who established a Christian community in Rome is evident from his epistles to the Romans, in which he expresses the hope to see the renowned Church of Rome. 2.—By the S. Scriptures. The first epistle of Peter was written from a city which he called Babylon. Ancient Babylon on the Euphrates cannot be meant, since there is no proof that either Peter or Paul ever labored there; nay, according to Pliny and Strabo, this once famous city

had at this time become "a great solitude." St. Peter did not extend his missionary labors so far, nor was there ever a Christian community in this city. On the contrary, "Babylon" is a figurative expression for Rome. In this sense it was understood by Papias, a disciple of the Apostles, as Eusebius observes. There was a Christian community in Rome before the advent of St. Paul. This is proved by St. Paul himself, for he "longed to see the Roman Church, whose faith is spoken of throughout the world." The Church of Rome was already in a flourishing condition about the year 57, when St. Paul wrote his epistle and had not as yet visited it. (Rom. i. 1-15, xv. 20-25) Who founded the Roman Church before Paul, if not Peter? No other Apostle has ever been mentioned as its founder All ancient Church history designates Peter alone as the founder of the Roman Church, and this simultaneously with his sojourn in Rome as established by tradition (from the baptism of Cornelius to his imprisonment by Herod Agrippa 38-44) During all this time we have no historical record of Peter being elsewhere. This is the unanimous testimony of the Ancient Church, and all pretended proofs to the contrary have no foundation in history. St. Peter, it is true, did not remain constantly in Rome. In the year 50 he presided at the Apostolic Council of Jerusalem; then went to Corinth, Antioch and other places. He suffered martyrdom in Rome together with St. Paul, June 29th A. D. 67. He was crucified as Our Lord had foretold.

VII.—MISSIONARY LABORS OF THE OTHER APOSTLES.

St. James the younger, first bishop of Jerusalem, was stoned to death (62) St. John, brother of James the elder, who suffered death in the year 44, was imprisoned with Peter in Jerusalem. Afterwards, while residing in Ephesus, he governed the

growing congregations of Asia Minor, and gathered around him some distinguished disciples (Ignatius and Polycarp). During the reign of Domitian he went to Rome, where he was thrown into a caldron of boiling oil. Being miraculously preserved, he was banished to the island of Patmos in the Ægean sea, where he wrote the Apocalypse, or Book of Revelations. After the death of Domitian (96) he returned to Ephesus, and there wrote his Gospel in proof of the divinity of Christ (97). He died about the year 101. His constant sermon was: "My little children, love one another," an epitome of Christianity. (History of the young man who had become chieftain of robbers.) The historical documents regarding the other Apostles are very scant. We know from tradition that all except St. John suffered martyrdom. St. Andrew preached the Gospel in Scythia (Southern Russia), St. Thomas in Parthia, St. Barthlomew in Southern Arabia (India), St. Philip in Phrygia. St. Matthew is said to have preached the Gospel in Ethiopia, St. Jude Thaddaeus in Messapotamia, St. Simon the Canaanite and Matthias in the Eastern countries. With regard to the death of the Blessed Virgin, there are two traditions, the first of which is that she died in Jerusalem about the year 45, surrounded by the Apostles; the other, that she accompanied St. John to Ephesus, where she died at a later date.

In reviewing the spread of Christianity during the lifetime of the Apostles, or at the close of the first century, we find Christian communities in Palestine, Asia Minor, Greece, on several islands of Macedonia, Italy, Spain, Ethiopia and Egypt.

The Christians did not belong solely to the poorer and illiterate classes. This fact is proved:

1.—By the many martyrs in the highest stations of life. 2.—By the rich contributions to the Church. 3.—By the

frequent admonitions against the false systems of pagan philosophy.

VIII.—DESTRUCTION OF JERUSALEM.

Deceived by false prophets and oppressed by the proconsul Gessius Florus, the Jews openly revolted against the imperial government (66). The Roman forces under command of Vespasian, and later under Titus, besieged the doomed city. Flavius Josephus, commander of the great fortress Jotapata, was taken prisoner. Having regained his liberty, he became the companion of Titus and historian of the Jewish war. In obedience to the admonition of Christ, the Christians departed from Jerusalem and fled to Pella. (Recall the wonderful signs foretold in the Gospel.) Jews from every town and rural district flocked to the city for the celebration of Easter. Famine and carnage reigned within its walls. Titus destroyed the city; the temple was burned to the ground (70); 1,100,000 Jews were slain; 97,000 were carried into captivity. (Triumphal arch was erected in Rome for Titus).

"No city," says Flavius Josephus, "ever suffered as much nor was there, from the beginning of the world a generation so fruitful in crime." Thus the prophecy of Christ was fulfilled: "There will be tribulation such as hath not been from the beginning of the world until now, neither shall be." The destruction of Jerusalem was of important significance for the Church. 1.—The most explicit prophecy of Christ was fulfilled. (Math. xxiii, xxiv; Luke xix). The Jews were punished. ("His blood come upon us and upon our children.") Their rejection became manifest. Dispersed throughout the world, they are a living testimony of Christ. (Ezech. xii, 16.) The destruction of the temple is the most convincing proof that

the Redeemer has come. (Agg. ii, 7-10.) 2.—The universal mission of Christianity became apparent to the Pagans. The Christians were no longer looked upon as a "Jewish sect." Being deluded by the false prophet Bar-Cochbar (son of the star), the Jews created another rebellion against the Roman government in the reign of Hadrian (135). Six hundred thousand of them perished. Palestine was devastated and Jerusalem again destroyed.

IX.—PERSECUTIONS BY THE ROMAN EMPERORS.

General Cause—Interior contrast between the kingdom of Christ and the kingdom of the world, "because you are not of the world, therefore the world hates you."

Particular Causes—1. The pride and sensuality of Paganism was severely condemned by the Christian religion. 2. Pagan priests, merchants and soothsayers having lost their influence and profits, excited the masses against the Christians. 3. The Roman statesmen, seeing the Christians refuse to worship the national deities, proclaimed them enemies of the state. 4. The Roman emperors became enraged, because their ancient rights were attacked—they had always been supreme rulers in both religious and temporal matters. 5.—The populace attributed every disaster of the state to the anger of the gods, caused by the toleration of the Christian religion. 6. False reports concerning the religious practices of the Christians (Atheism, Thyestic banquets, at which the flesh of children was served as food. "*Odium generis humani*"—Tacitus). The persecutions lasted nearly 300 years, though there were many interruptions. St. Augustine enumerates ten general persecutions, the most cruel of which were the first, the seventh and the tenth. Those Christians, who sealed the faith with their blood are

called martyrs (witnesses.) We estimate the number of martyrs at about eleven millions. Those who professed their faith openly at the risk of life and property without losing the same, were called confessors. But there were many who renounced the faith, hence the name *lapsi* or apostates. Some denied the faith by offering sacrifices to the gods, and were known as sacrificers or offerers of incense, sacrificati, thurificati; others by falsely securing testimonials that they had offered, hence were called procurers of bills (*libellatici*); others registered their names in proof of their Paganism; these were called wrongdoers (*acta facientes*); again, others by surrendering the S. Scriptures to be burnt, were called traitors (*traditores*). The latter form of denial was especially insisted on by Diocletian.

I. Persecution under Nero, 64-68, especially in Rome and surrounding country. The Christians as "authors of the burning of the city" were torn to pieces, thrown into the Tiber; having been covered with pitch, they were set on fire to illumine the public places. St. Peter and St. Paul suffered martyrdom. II. Domitian, 94-96. Being moved by fear of rivals, Domitian cited before him the relations of Christ. Their hands hardened by labor made him believe that they were not related to Christ. III. Trajan, 98-117. Beautiful description regarding the life of the Christians by Pliny the younger—Simeon, bishop of Jerusalem, cousin of our Lord, aged 120 years and Ignatius, bishop of Antioch, suffered martyrdom. IV. Marcus Aurelius, 161-180. Polycarp, bishopof Smyrna, suffered martyrdom. The "*legio fulminatrix*," thundering legion, obtained miraculous aid from heaven in the war with the Marcomanni. The miracle was attributed by the emperor to "Jupiter Pluvius." V. Septimius Severus, 202-211. Irenaeus, bishop of Lyons, suffered martyrdom. VI. Maximinian the Thracian, 235-238. VII. Persecution under Decius, 249-251. Most systematic

application of every refinement of torture throughout the whole empire, especially directed against bishops and priests. Its aim was to exterminate the Christian Church. After the death of Decius, the persecution was continued under Gallus up to the year 253. VIII. Valerian, 257-260. Pope Sixtus II., his holy deacon, Lawrence, and Cyprian, bishop of Carthage, suffered martyrdom. IX. Aurelian, 275. X. Persecution under Diocletian, 303-305. Four edicts issued against the Christians intensified the persecution throughout the empire, and gave to this period the name "Age of Martyrdom."

"The swords," writes Eusebius of Caesarea, an eye-witness and historian of the persecution, "were blunted and broken, the executioners were wearied with slaughter." Here are examples of remarkable heroism: Hands filled with incense and held over fire; vinegar and salt were rubbed into wounds and into the eyes; molten lead was poured into the ears and the mouth. "How easily," says Tertullian, "might the Christians that possessed the courage to suffer such frightful tortures have conquered and destroyed the Pagans." *Si non apud Christianos magis occidi liceret, quam occidere.* The Theban Legion together with their commander St. Mauritius, St. Sebastian, St. Agnes, St. Lucy and St. Afra suffered martyrdom. The persecution was continued under Galerius and Maximin (305-310). In the year 312, Licinius and Constantine issued an edict of toleration, "allowing everyone to exercise the religion that he professed." In the meantime, Constantine had gained a signal victory over the usurper Maxentius. Having prayed to the God of the Christians, he and his whole army beheld at midday a wonderful sign in the heavens with the inscription: "TOUTO NIKA!" "In this thou shalt conquer!" Constantine thereupon ordered the construction of a Labarum or imperial standard, bearing the monogram of Christ. In gratitude for this signal favor, he promulgated in the year 313 at

Milan an edict, which ordained that everyone was free to embrace the Christian religion, and that the churches and other property which had been confiscated should be returned to the Christians.

X.—ATTACK UPON CHRISTIANITY BY PAGAN PHILOSOPHERS. THE CHRISTIAN APOLOGISTS.

While the Roman emperors persecuted the Christians with the sword, the pagan writers turned their weapons of calumny and ridicule against the faith. Their object was twofold: First—To excite the emperors and the populace against the Christians. Second—To prevent the Pagans from entering the Church. Among those who attacked Christianity with their keen shafts, drawn from history and pagan philosophy, were the Philosopher Celsus (150), Lucian, "the Satirist," Porphyr, and Hierocles, governor of Bithynia. Christ was called an "impostor," His doctrines "silly," only "suited" for the vulgar, His miracles "exaggerated" and "fabulous," the Sacred Scriptures "replete with contradictions." A similar attack upon Christianity was made by the Jews in the so-called Talmud. This is a collection of doctrines handed down by tradition for the explanation of Holy Scripture, compiled from the third to the sixth century, abounding in vulgar and malicious calumnies regarding the life of Christ and his Blessed Mother.

These false charges were refuted by the Christian Apologists, who proved by a long line of argument the innocence of the Christians, the purity of their lives, the sublime character of their faith, their political relation to the State; they refuted the base calumnies of atheism, hatred of mankind, and proved from the miracles and prophecies of Christ the divine character of the Christian religion. Some writers made a direct attack

upon Paganism, exposing its absurdities and contradictions, and demonstrated the folly of adoring idols. The emperors Hadrian, Antoninus, Marcus Aurelius, were somewhat favorably inclined towards the Christians. For this reason the second century became the flourishing period of Christian Apologists. The most renowned were: Justin, the philosopher, who in consequence of his apology gained a martyr's crown about the year 166, Clement of Alexandria, Tertullian, Origen and Cyprian.

CHAPTER II.--INTERIOR HISTORY.

A. HERESIES.

XI. GNOSTICISM—MANICHÆISM—MINOR SECTS.

By heresy we understand the obstinate rejection of a truth revealed by God and taught by the Church as so revealed. Every willful denial of a divinely revealed truth is a revolt against the Holy Ghost. Christ commissioned the Church to define with infallible certainty the doctrines of faith. To reject one article of faith is an attack upon the veracity of God and the infallible authority of the Church. If the Church be capable of error in one point, she is no longer the true Church; besides, all doctrines are intimately related to and dependent upon one another.

Some Effects of Heresy—The conflicts with heresy have been the means of bringing out more fully and demonstrating more clearly the doctrines of the Church. The profound speculations of St. Augustine are due to the errors of Pelagius.

Gnosticism—(from Gnosis, superior knowledge), broke out at the time of the Apostles. According to Origen its rise was as follows: Among the Pagans who embraced Christianity were some, who, not content with its simple faith, sought to assimilate portions of Greek philosophy, Parseeism and Buddhism. They taught that eternal matter is the origin and

seat of evil and necessarily antagonistic to God, that a spirit, called Demiurge created the world out of matter; the "Eon Christ," who had no material body, redeemed man by communicating to him a more perfect knowledge. These innovators distorted passages of Holy Scripture upon which they based their doctrines; they also claimed to have received private revelations. Gnosticism was a return to Paganism. In its practical bearings it revealed a false asceticism. While some of its followers were given to repulsive asceticism, others practised every manner of debauchery. There existed more than thirty systems of Gnosticism, chief amongst them being those of Simon Magus, Valentinus, Saturninus, Basilides, Marcion and Karpocrates. St. John in his gospel and St. Irenæus in his work against heresies, were the principal adversaries of the Gnostics.

Manichæism is the Persian form of Gnosticism. Its author was Mani or Manes, who, according to a tradition, was flayed alive about the year 277, by order King Veranes I. His doctrine was a combination of Parseeism and Gnosticism. It had nothing in common with Christianity, merely substituting Christian names for pagan ideas. Two eternal principles, Light and Darkness, with many Eons are constantly at war with each other. This is called the system of Dualism. Man consists of two parts, mind and matter, the latter is the seat of all evil. Christ, the Son of Eternal Light, assumed a body corporeal only in appearance (Docetæ), redeemed man by instructing him to alienate himself from evil matter. His death on the cross was an illusion. The "perfect" among the Manichæans were obliged to abstain from animal food and intoxicating liquors, the killing of animals was prohibited; they were enjoined not to perform manual labor, marriage was condemned. The Manichæans boasted outwardly of their asceticism and superior knowledge, but their private life belied their professions.

They based their doctrine on the revelations of Manes, the Paraclete, and on the Sacred Scriptures. Their distinguished adversary, St. Augustine, tells them: "You, who believe of the Gospel, what you please and reject what you please, rather believe yourself than the Gospel."

MINOR SECTS.

1. *Montanists.* This sect was founded by Montanus, who claimed to be the organ of the Holy Ghost. He asserted that a more perfect Christian standard was necessary in marriages, fasting and penance. The renowned Tertullian was for a while led astray by the teachings of Montanus.

2. *The Monarchians or Anti-Trinitarians* rejected the Blessed Trinity.

3 *The Novatians* were founded by Novatian. These heretics practised rigorous severity and called themselves "Kathoroi," the "Pure."

4. *The Donatists.* This sect is named after Donatus, one of their leaders. Its religious tenets are similar to those of the Novatians, only saints can be members of the Church; the validity of the sacraments is dependent upon the sanctity of the minister. Some of the fanatical heretics used violence and were called Circumcelliones. Neither the condemnation of the Church, nor the beautiful writings of Optatus, bishop of Mileve nor of St. Augustine, bishop of Hippo, were able to reconcile them with the Church. Islamism put an end to the schism. *Chiliasm*, or the doctrine that Christ would shortly return to earth and establish a millenium, originated among the Jews. It attracted some of the early writers of the Church, but its

progress was checked by the Roman priest Cajus and the Catechetical school of Alexandria.

B.—CONSTITUTION OF THE CHURCH.

XII.—THE HIERARCHY.

The essential elements of the constitution, the hierarchy, with its grades and dignities, was given to the Church by Christ Himself. The New Testament mentions the distinction between clergy and laity, between teachers and people. Episcopate: II. Tim. i., 6. Presbyterate: Acts xiv., 22. The Diaconate: Acts vi. In virtue of their office the clergy were to exhort, instruct, govern, even punish the laity. This is clear from the ex-communication of the Corinthian—Ananias,—and Simon Magus.

The names of the officers were not as yet clearly marked; bishops, priests, even Apostles were at times called episcopi, presbyteri, and seniores, but the power and dignity of each was well defined. There existed by divine appointment in the days of the Apostles a three-fold gradation of authority, that of Apostles or bishops and priests and deacons:

1.—Holy Scripture designates the functions of the Apostles and their successors, the bishops; the principal function of which is the power to confer Holy Orders (I. Tim. v., 22), and to administer confirmation, (Acts viii).

2.—The early Christians adhered with great zeal to

ancient usages. Any innovation even in the slightest detail would have met with great opposition. It is therefore absurd to presume that the priests and people of the entire Church would at one and the same time silently submit to any usurpation of episcopal authority.

3.—We have catalogues of the lives of bishops back to the earliest ages; in a see we find but one bishop, though frequently several priests.

4.—The early Fathers of the Church state in explicit terms the institution of bishops by the Apostles, together with their power and dignity. Clement of Rome, who died about the year 100, says: "A bishop has a particular charge laid upon him and the priest exercises functions special to his office; the Levite has his own proper ministry, but laymen have to do with laws that pertain to their own order." St. Ignatius exhorts the Christians of Smyrna: "Obey the bishop," he says, "as Christ, and the priests as the Apostles, and give honor to the deacons as commanded by God." Polycarp calls the bishop "the master of his Church." The Fathers of the second and third century lay particular stress upon the superiority enjoyed by the bishops over the priests. The first bishops were appointed by the Apostles; later on they were chosen by the clergy from their own midst in the presence and with the consent of the people, because, as St. Paul says, the bishop must have a good testimony with the Church (I. Tim. iii., 7). Priests and deacons were subordinate to the bishop. As the labors of the deacons increased, subdeacons, acolytes, exorcists, lectors and janitors were appointed to assist them. Pope Cornelius writing about the year 250, informs us, that the Church at Rome had 46 priests, 7 deacons, 7 subdeacons, 42 acolytes and 52 exorcists, lectors and janitors. The inferior officers were a school of preparation for the priesthood. The care of the sick and the instruction of persons of their own sex were committed

to the deaconesses, or pious virgins and widows consecrated to God.

XIII.—CELIBACY IN THE CHURCH.

The practice of celibacy is founded on the character of the Christian priesthood. The Church demands the observance of clerical celibacy for the following reasons:

1.—The state of virginity embraced out of love for God is more perfect and more sublime than the married state, (Math. xix., 10: "he, that can receive it let him receive it." I. Cor. 7: "It is good for a man not to touch a woman * * * but if they do not contain themselves let them marry." "He that giveth his virgin in marriage, doeth well, and he that giveth her not doeth better.") The sacrifice of the Holy Mass demands a pure and virginal priesthood.

2.—The unmarried can give his life wholly to God and the Church. He alone enjoys that absolute independence so necessary at all times to the discharge of his duties. "He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife, and he is divided." I Cor. vii., 32. In the earliest days of the Church, pious priests and laymen voluntarily entered upon the practice of celibacy. On this account they were held in such high esteem that St. Ignatius had to warn them "not to exalt themselves" over the bishops. They were chosen for the holy ministry in preference to married men. Those who were married twice could not enter the priesthood. (I. Tim iii., 2.) "It behooveth a bishop * * * to be the husband of one wife." No priest was allowed to marry after his ordination. The custom of voluntary celibacy having thus become an essen-

tial element in the very life of the Church, it was enacted by law in the year 255 by the second Synod of Carthage and in 305 by the renowned Synod of Elvira. In the Western Church the discipline of celibacy became universal, while in the Eastern Church it has not obtained the force of law even to the present day.

XIV.—THE UNITY OF THE CHURCH.

The spirit of union existing within the Church, was not as manifest in the beginning as at present. It found external expression:

1.—In the established forms of communications by which one Church was informed of important events that took place in another, such as election of bishops, heresies, excommunications, martyrdom. (Example: We have an instance of this in the Church of Smyrna informing other churches of the martyrdom of St. Polycarp and in recommendatory letters by which strangers were introduced into churches where they were not known.)

2.—In the relation of the metropolitan to the suffragan churches, and of the Mother churches to the filiales, or churches owing their existence to the adjoining churches.

3.—In the Provincial Synods We designate general or ecumenical synods or councils as those to which the bishops of the world are called by the pope, and over which he presides either personally or by a duly authorized representative. Provincial councils are those in which the bishops of a province assemble under the presidency of the archbishop; diocesan synods are those in which the priests of a diocese meet and discuss Church matters under the presidency of their bishop. Since the year 250, provincial councils were held yearly. They

proved a powerful means of uniting the clergy and of combating heresies and schisms. The representative assemblage of heretics were called conventicles, conventicula or conciliabula.

4.—The unity of the Church is manifested in the Primacy of the bishop of Rome, the center of unity for the whole Church.

XV.—PRIMACY OF THE BISHOP OF ROME.

Diocesan unity is centered in the bishop, provincial unity in the metropolitan bishop, but the center of unity for the Universal Church, the cornerstone, the "rock" upon which the entire edifice is built, is the Pope, the Bishop of Rome. His prerogative, the Primacy of the entire Church, is clearly seen:

1—From many texts of the New Testament, which state:

(*a*) That Christ confered upon Peter the Primacy over the other Apostles.

(*b*) That after the ascension of Christ, Peter exercised all the prerogatives of the Primacy. He addressed the assembled Apostles and presided over the election of Matthias. He was the first to address the Jews, after the descent of the Holy Ghost; he performed the first miracle; he spoke in the name of the other Apostles before the Sanhedrin; he received the first pagan into the Church; he presided over the Apostolic council of Jerusalem and announced the decision to which the other Apostles assented.

2.—History informs us that Peter and his successors were always recognized as Head of the Universal Church.

(*a*) The Church during the first century furnishes a striking proof of this fact. Dissensions having arisen in the Church of Corinth, the Corinthians appealed to Clement, the Bishop of

Rome, although Corinth was not within the jurisdiction of the See of Rome, nay, it was in closer proximity to Ephesus, where the Apostle, St. John, still presided over the Church. Clement exercised his authority, put an end to the discord, at the same time telling the Corinthians that he would not for the sake of pleasing them depose good and faithful priests. This proves that he had a right to depose priests at Corinth. In the second century, Pope Anicetus (157-168) and Victor I. (190-202) decided for the whole Church the controversy regarding the celebration of Easter; in the third, Pope Stephen (†257), put an end to the controversy regarding the validity of baptism conferred by heretics; he decided against the opinions of the bishops of Africa and Asia Minor.

(*b*) The early Fathers of the Church bear frequent witness to the Primacy of the See of Rome. St. Ignatius (†107), calls the Church of Rome the fostering mistress of love. St. Irenaeus (†202), says. "With this Church all the faithful must of necessity agree, on account of its more powerful authority * * * because she has always preserved the Apostolic traditions" Tertullian (†240), though a Montanist, calls the Head of the Church, "Bishop of Bishops." Cyprian furnishes many facts which go to prove the supreme jurisdiction of the Bishop of Rome.

(*c*) Even heretics, for example the Montanists, appealed to the judgment of the Roman See, and by this act acknowledged its supreme authority.

(*d*) The Emperor Aurelian (†275) was aware that the Christians recognized the Bishop of Rome as the Head of the Church. When Paul of Samosata insisted on holding the See of Antioch contrary to the will of the bishops, the emperor declared that no one who was not recognized by the Bishop of Rome should remain in the See of Antioch. The Church in the primitive ages was well organized. Individual pastors were

endowed with graces special to their high calling. For this reason the popes had little occasion to make use of their authority; moreover, persecutions often interfered with their right.

C. ECCLESIASTICAL SCIENCE, WORSHIP AND THE RELIGIOUS LIFE.

XVI.—THE CHURCH FATHERS.

From the first moment of the Church's existence, she began to develop her doctrines. At first she was obliged to refute the attacks of pagan philosophers, then the insidious aggressions of heresy, and finally she placed before the faithful the truth and beauty of the Christian faith. The Fathers of the Church, were the illustrious representatives of ecclesiastical science.

A distinction is made between Fathers and doctors, or teachers and writers of the Church. The Fathers of the Church are those who (1) wrote in the early ages (Antiquitas); (2) who defended the purity of the doctrines of the Church (Doctrina orthodoxa); (3) who were renowned for the holiness of their lives (Sanctitas vitae) and (4) who were approved by the Church (Approbatio ecclesiæ). Writers of the Church are those authors of ecclesiastical writings that lack any of these marks (Tertullian, Eusebius, etc., etc.) Doctor or teacher of the Church (Doctor ecclesiæ) is an honorary title conferred upon those fathers that have edified and strengthened the

Church by their eminent learning (Doctrina eminens). The four great fathers of the early Church in the East are: St. Athanasius, St. Basil, St. Gregory Nazianzen, St. John Chrysostom; of the West, St. Ambrose, St. Augustine, St. Jerome and St. Gregory the Great In the course of time others were added to the number.

The eight writings of the so-called Apostolic Fathers, immediate disciples of the Apostles, are of important significance; all of these writings were penned before the year 168. They are the writings (1), of Pope Clement, of Rome; (2), of Barnabas, companion of St. Paul; (3), of Ignatius, Bishop of Antioch; (4), the Epistle to Diognetus; (5), the "Pastor" of Hermas; (6), of Papias, Bishop of Hierapolis; (7), of Polycarp, Bishop of Smyrna, (records of his martyrdom: "Eighty-six years I served my Lord," etc.); (8), The Epistle of the Church of Smyrna on the martyrdom of St. Polycarp. All the Apostolic Fathers wrote in Greek, at that time the universal language; later, especially since the time of Tertullian, Latin became the language of the Church. Their writings bear a great resemblance to the Sacred Scriptures and touch upon all the doctrines of the Church. The following were the most distinguished writers of the Church during this period.

1. Greek writers: Irenæus, disciple of Polycarp, Bishop of Lyons and martyr († 202). Clement of Alexandria, formerly pagan philosopher (†217). Origen, son of a martyr, styled Father of Scriptural Exegesis, and renowned for his great learning, died of the wounds received in the persecution under Decius.

2. Latin writers: Tertullian, priest at Carthage (†240). Cyprian, Bishop of Carthage and martyr (†258). Lactantius, rhetorician, the "Christian Cicero," (†330). The Catechetical School of Alexandria, an academy of Christian philosophy, exercised a great influence on the doctrinal development of the

Church. Under Clement of Alexandria and Origen it became justly celebrated.

XVII.—BAPTISM AND CONFIRMATION.

In the early ages of Christianity, baptism was administered by a triple immersion of the body in the water, to indicate the burial and resurrection with Christ, Rom. vi, 3. Col. ii, 12. The baptism of the weak and infirm was conferred by aspersion or infusion. Great enthusiasm and special gifts of grace supplied the long preparation usually prescribed. Earnest faith and sincere sorrow for sins were always required.

Later, adults who sought to be admitted to baptism were obliged to spend a long time in preparation and in the study of the Christian doctrine. They were called Catechumens. The Catechumens were divided into three degrees:

1.—"The hearers," who were allowed to remain during the sermon and the reading of the Scriptures. This degree embraced a period of three years.

2.—"The kneelers" who remained after the sermon to receive the bishop's blessing.

3.—"The approved" who were permitted to assist at the whole Sacrifice of the Mass. After many years of preparation by prayer and fasting the Catchumen was obliged to renounce Satan, make a profession of his faith before he was baptized; he then received the kiss of peace and was brought into the presence of the faithful, "the saints." The proper time for the administration of this sacrament was Easter Saturday. The bishop was, according to rule, the proper minister; priests and deacons conferred it as his delegates. In case of necessity baptism could be administered on any day of the week, and laymen were then allowed to baptize. The origin of the cere-

monies of baptism belongs to Christian antiquity. The white garment is a symbol of innocence; salt, of wisdom; milk and honey, of grace and sweetness; the burning light, a sign of faith that enlightens, hope that aspires to Heaven and love that burns. Previous to the third century, infants were baptized only in case of necessity. Sponsors are not mentioned till the second century. The practice of deferring the reception of baptism until there was danger of death was disapproved by the Church.

In the ancient Church the sacrament of Confirmation was administered at the same time as baptism. It was conferred by the bishop. The rite consisted in anointing with holy chrism and laying on of hands, as Cyprian says. The white garment was worn from Easter Saturday till Low Sunday by those who were baptized, at which time the neophytes received their First Holy Communion.

XVIII.—DISCIPLINE OF THE SECRET AND THE HOLY EUCHARIST.

The primitive Christians, following the example of Christ and His apostles, (I Cor. iii., 2), maintained a certain reserve in regard to the doctrines of Christianity. They kept from the Pagans and Catechumens the full knowledge of the sacred mysteries lest these mysteries might be exposed to ridicule and profanation. This practice, called the Discipline of the Secret, was observed with special care in regard to the Holy Eucharist, which was represented in allegories, parables and symbols. The early Fathers, speaking of this mystery, do so in the most careful manner, using expressions as: "I shall be understood by the faithful." "My meaning is clear to the initiated." This explains, in a certain sense, the evil reports of the Pagans regarding the celebration of the Holy Eucharist, such

as: "Drinking of blood," "Eating of the flesh of a child concealed in bread." Wrong as these reports were, they furnish an undeniable proof of the antiquity of The Holy Mass and of the faith in the Real Presence of our Lord under the form of bread. The Catechumens were not instructed in the sacred mysteries till after baptism, as St. Augustine observes in Brev. Rom., 3 Maji. Inv s. Cruc, Lect. VIII.

In the early Church Holy Mass was celebrated in the evening. It was concluded with the Agape or love-feasts, which, after the manner of the Last Supper, were celebrated by the chanting of hymns, by prayer and the kiss of peace. Owing to the deplorable abuses to which they gave occasion in the days of the apostles (I Cor xi., 21), they were abolished, or rather separated from the celebration of the Last Supper. Holy Mass was celebrated in private houses: "And continuing with one accord in the Temple and breaking bread from house to house (Holy Communion), they took their meat with gladness and simplicity of heart (agape) . . . . And they were persevering in the doctrine of the Apostles and in the communion of the breaking of the bread and in prayer" (Acts ii., 42-46). Many of the early Fathers testify to the faith of the Christians in the true presence of Christ in the Holy Eucharist. St. Ignatius († 107) accusing the Docetae, says of them: "They abstain from the Eucharist and refuse to join in prayer, because they do not agree with us, that the Eucharist is the flesh of our Savior, Jesus Christ, the same who suffered for our sins" (ad Smyrn). In his apology to the Emperor Marcus Aurelius, Justin, the martyr, gives a most extensive description of the Holy Mass, which shows that the celebration of the Eucharist contained all the essential parts of our Mass. The reading of passages from the Prophets (Epistle), and of the Apostles (Gospel) being ended, the bishop preached. This over, bread, wine and water were brought to the bishop, who

gave glory and praise to the Father in the name of the Son and of the Holy Ghost (Offertory), after which he raised his heart in thanksgiving (Preface: "gratias agamus" . . . .) and prayer: all the people answer Amen. The deacons distributed the blessed bread and the blessed wine to all the faithful present, then carried it to the absent (Communion). "And the food we call the Eucharist, and no one is permitted to partake of it unless he believes in the truth of our doctrine, is baptized for the remission of sins and lives as Christ has lived, for we do not receive these things as ordinary food and ordinary drink, but as our Lord Jesus Christ became man and took upon Him flesh and blood for our redemption, so also believe we, that the food blessed by the prayer which contains His words (Consecration) is the flesh and blood of Jesus incarnate. For the Apostles in their records called Gospels, transmitted to us the command which Christ gave them when, after taking bread and wine, He gave thanks and said: "Do ye this in commemoration of Me."

The mass-prayers have their origin in antiquity. The Canon is entirely of Apostolic origin, a few unimportant additions excepted. Communion was generally given under both kinds, but under one form, when brought to the sick, the imprisoned or to infants. The primitive Christians approached Holy Communion as often as they assisted at the Holy Sacrifice, nearly every day. The sinners were excluded (Excommunatio) until they had performed the penance prescribed.

XIX.—THE SACRAMENT OF PENANCE.

Christ committed to the Apostles the power of forgiving and retaining sins, ("Whose sins you shall forgive" . . . John xx). But the Apostles could not exercise this judicial power, unless

the sinner confessed his sins and disclosed the disposition of his heart. For this reason the early Christians confessed their sins to the Apostles (Acts xix., 18), and St. James (v. 16) exhorts them to sincerity in confession.

A sorrowful confession was a condition so absolutely necessary to obtain pardon that from it the sacrament received its name. A distinction was made between grievous (mortal) and lesser (venial) sins. To obtain pardon for mortal sin confession was a necessary condition. It might be: 1—public before the whole people; 2—semi-public before the clergy but under the seal of confession; 3—private, as at present. The last was the rule. The Fathers of the Church frequently warned the faithful against insincerity in confession. The public or semi-public confession was enjoined as a penance, probably after a private confession had been made, for public crimes, as apostacy from the faith, etc. In the third century the penitential discipline developed into four degrees, the three highest of which corresponded to the three degrees of the Catechumenate. The penitents were divided into four classes: 1—"The weepers," who were excluded from all worship and who begged at the entrance of the church for the prayers of the faithful as they passed in. 2—"The hearers" who were permitted to assist at Mass till after the sermon, which was preached immediately after the Gospel. 3—"The kneelers" who received on their knees the imposition of hands. Some penitents remained twenty-five years in this class. 4—"The co-standers" who were allowed to remain during the whole sacrifice of the Mass, but were excluded from Holy Communion. According to the grievousness of his sin, the penitent had to pass through some, or all of the stages of penitential discipline.

The duration of penance was likewise regulated by the character of the offense. Twenty years was the penance

for murder, nine years for impurity; a life sentence was passed upon those guilty of idolatry, apostacy, etc. Those who had repeatedly been guilty of the same sins were forever excluded from Holy Communion, though absolution was given them. The penitents were also subject to many restrictions. They were barred from the priesthood and excluded from the advantages of social life—a serious admonition for all to avoid sin. The penance was relaxed upon evidence of sincere sorrow, upon the intercession of the martyrs (origin of indulgences) or when there was danger of death. The penitential term having expired, the reconciliation was effected under the direction of the bishop by prayer and the laying on of hands.

XX.—THE OTHER SACRAMENTS AND THE RELIGIOUS LIFE.

Extreme Unction was administered in the early Church as at present. This is proved by the Fathers of the Church, who allege the words of St. James (v. 14) in proof of the divine institution of this sacrament.

The sacrament of holy orders was already administered at the time of the apostles by the laying on of hands, as may be seen from II Tim. i., 6: "I admonish thee that thou stir up the grace of God, which is in thee by the imposition of my hands." The ceremonies accompanying the administration of this sacrament are laid down in the Apostolic Constitutions, which were compiled about the year 300.

Marriage, according to the words of Christ (Math. xix, 6, Mark. x, 9–12, Luke xvi, 18), and of St. Paul (Rom. vii., 3) was regarded so absolutely indissoluble that neither of the parties could contract a new marriage during the life-time of the other. Both St. Paul and Tertullian call marriage "a great sacrament." The marriage ceremony was performed

by the bishop during the sacrifice of the Mass. Marriages between Christians and Pagans were severely condemned.

The burial of the dead was most dignified. The mortal remains of men were no longer burned, but placed in the earth as was the custom among the Jews. This practice was based upon the respect due to the earthly remains of men, "the temple of the Holy Ghost," which as the seeds of immortality were committed to the earth to rise immortal and impassible (I Cor. xv., 42). In Rome the catacombs were selected for burial places. The catacombs contain many pictorial representations and inscriptions, which prove the antiquity of many ceremonies and institutions of the Church.*

The early Christians attested their faith in purgatory by the honor they paid to the faithful departed. The sacrifice of the Mass was offered on the third, seventh and thirtieth day after death, for the repose of the souls departed The anniversary of their death was celebrated with great solemnity. "The widow," says Tertullian, "should pray for the soul of her husband, and have the sacrifice offered up for the repose of his soul on the anniversary of his death."

We have many proofs that the saints were venerated during the early ages of the Church. At the risk of their lives, the Christians wrested from the Pagans the relics of their martyrs, deposited branches of palm as symbols of victory in their graves, and celebrated the anniversary of their death as their birthday in heaven. It was called "natalitia." They had recourse to the intercession of the saints and paid honor to their relics, but this honor was clearly distinct from adoration, the honor due to God alone. "We confess Christ as the Son of of God" declare the Christians of Smyrna in the records of

*The catacombs caved in about the year 800, and were re-discovered by accident in the year 1578.

martyrdom of their bishop, Polycarp, "but we love the martyrs because they were His disciples and gave proof of their great love for their Lord and King; we love them also because we desire to become their companions and, like them, disciples of Christ."

The first Christians were much given to prayer. Their whole life was penetrated by prayer, furnishing them consolation and strength in seasons of persecution. A high value was placed on the blessing of bishops and priests. Frequent use was made of the sign of the cross: "We sign our forehead with the sign of the cross when we depart from home and when we return, when we put on our garments, when we go to bathe, when we sit down to our meals, when we light our lights and when we seat ourselves" (Tert., De. Cor. mil. iii).

From the days of the Apostles Sunday (day of the Lord) was kept instead of the Sabbath. Wednesdays, Fridays and Saturdays in each week were called station days.*

On these days a fast was observed until 3 o'clock in the afternoon in memory of Christ's passion. It was called a half-fast. The most ancient Christian festivals were: The Nativity, Epiphany, Easter, Pentecost and the Ascension. In addition each church celebrated the feasts of its martyrs. The faithful prepared for the more solemn feasts by observing the preceding day as a vigil. The preparation for Easter consisted in a forty day's fast. Nothing was eaten until after sundown, and then nothing but dry bread and vegetables were taken.

The early Christians were renowned for the purity of their morals and their generous faith. They performed severe penances, underwent many voluntary fasts, often fasting for forty consecutive hours. They evinced heroic conrage, as exempli-

* "Statio—(guard) de militare exemplo nomen accipit, nam et militia Dei sumus." Tert.

fled in the lives of the martyrs, hermits and anchorites, and devoted themselves to works of charity. Struck by their edifying lives the Pagans exclaimed: "Behold how the Christians love each other!" In Jerusalem they held their goods in common.

SECOND PERIOD.

From the Reign of Constantine the Great to the Sixth Ecumenical Council of Constantinople—313--680.

While the Church was being developed in the East among the nations of Græco-Roman culture, a new period in her history began in the West through the invasion and conversion of the Germanic Tribes. For this reason, the second and third period, though locally distinct, embrace the same period of time.

CHAPTER I.—EXTERIOR HISTORY.

XXI.—CONSTANTINE THE GREAT.

Constantine, although brought up a Pagan, manifested great zeal for Christianity. His brother-in-law and co-regent, Licinius, preferred Paganism, and persecuted the Christians. On this account, the two met in battle and Licinius lost his life (323).

Constantine, having become the supreme ruler of the empire, began gradually to eliminate Paganism. Important offices were given to the Christians; laws were made in their favor; through the influence of Helena, the pious mother of Constantine, magnificent churches were erected, yet no violent restraints were placed on Paganism. Later, however, he forbade all immoral practices and open impostures common to some forms of Paganism. Christianity gave new life and strength to the empire. In the year 330, Constantine made Byzantium, called in his honor Constantinople, the capital of the empire. Byzantium was Christian; Rome still bore a pagan character. The removal of the imperial capital enabled the Church

to move more freely and to develop the authority of her Supreme Head.

But it had also its evil effects. 1. The emperors of Constantinople were drawn into the controversies of the Eastern Church and they interfered with her rights. 2. They learned oriental despotism. 3. The arrogancy of the courtier-bishops of Constantinople led to many controversies and finally to schism. Constantine had many faults. He postponed his baptism till his last illness; was at times very passionate and meddled with the freedom of the Church. But he also possessed good qualities—great energy, prudence and noble aspirations. All in all, he was a splendid ruler and is justly styled "The Great." (†337).

XXII.—THE SONS OF CONSTANTINE. JULIAN THE APOSTATE. PROPAGATION OF CHRISTIANITY. THEODOSIUS.

After the death of Constantine the Great, the empire was divided among his three sons: Constantine II., Constans and Constantius. They quarreled among themselves, putting nearly all their relatives to death. Constantius became the sole ruler of the empire. He violently opposed Catholics, Pagans and Jews. Through the influence of his wife, who was a follower of Arius, he became a zealous promoter of Arianism, though he himself was not baptized. His cousin, Julian having been proclaimed Cæsar by the army, Constantius was baptized, marched against him, but died on the way in the year 361.

Julian the Apostate, a grand-nephew of Constantine the Great, was educated at Athens. In his early youth his mind had been corrupted by the artful flatteries of pagan philosophers. Never having been thoroughly familiar with the spirit

of Christianity, he was uncertain in his belief. At one time, to please his cousin Constantine, he favored the Christian religion, at another, the tenets of Paganism.

As supreme ruler of the empire (361-363) he endeavored to restore the ancient idolatry, and declared himself an advocate of Paganism. The Christians were treated with contempt and ridicule. They were forbidden to have schools of their own. Yet Paganism was on the decline. Julian, having ordered the re-building of the temple of Jerusalem, the work was interrupted by divine intervention. Miracles by which the work was prevented, are attested by the pagan historian, Aminianus Marcellinus, XXIII., 1-3. He was enraged by his failures. He died in a battle with the Persians at the age of thirty-two, crying out when dying: "Thou hast conquered, O Galilean!" After the futile attempts to restore the ancient religion to its former magnificence, Paganism gradually disappeared from the cities, though it continued for centuries after in the country. From this circumstance it was called "Paganismus," or religion of the peasants.

Christianity was gaining a foothold in all the then known countries. Outside the Roman empire the glad tidings of the Gospel were announced in Persia, Armenia, Southern Arabia, India, China and Abyssinia. About the year 340 a violent persecution, which lasted over one hundred years, almost destroying Christianity, broke out in Persia. The historian Sozomenus enumerates 16,000 martyrs by name. Those who escaped death were compelled to embrace the Nestorian heresy. The Gospel had been preached in Armenia by St. Gregory the Illuminator. Through the efforts of St. Mesrop the Church assumed a flourishing condition, but later it fell a prey to Monophysitism. Southern Arabia had received the light of the true faith at an early period, but divided by heresies, it became Mohamedan. India and China were converted in the

seventh century. The navigator, Kosmas, found a bishop at Kalcut in the seventh century Abyssinia embraced Christianity through the efforts of the brothers, Frumentius and Aedesius. Later it fell into Monophysitism. Theodosius the Great (379-395), a brave general and supreme ruler of the empire, resolved to suppress Paganism

The Church, it is to be observed, raised her voice against the oppression of the Pagans; she desired instruction. During the reign of Theodosius, Christianity became the official religion of the Roman empire; Paganism was completely overcome. The State in its various relations was not, as yet, sufficiently penetrated by Christianity This condition was due to the Byzantine conception of emperor, namely, that the ruler is the State, that he is absolute, restricted by neither divine nor ecclesiastical law Many of the Byzantine emperors sought to appropriate the dignity of the Pontificate (Cæsarism or Byzantineism was rampant) Emperors issued edicts containing articles of faith, protected heresies, reduced bishops to court officers and with a pagan rage persecuted men of firm character.

CHAPTER II.---INTERIOR HISTORY.

A. HERESIES.

XXIII.—REVIEW.

The condition of the Church during the age of martyrdom was not favorable to heresy. Being protected at this period by the civil authorities, heresy grew arrogant. The external attack of the powers of darkness having failed, an attempt was made to destroy the Church from within.

This period was the age of the great controversies; it was the age of the doctors of the faith, who outlined and shaped the doctrinal development of the Church, the age in which the doctrines of the Church were more precisely expressed and more rigorously defined: First, concerning God; secondly, man; thirdly, the person of Christ.

We here summarize, and will then explain the chief heresies:

1. The theological controversy regarding the doctrine of the Blessed Trinity, which was attacked by the Arians, Semi-Arians and Pneumatomachi.

2. The anthropological controversy regarding the natural

endowment of man and his relation to divine grace was promoted by the Pelagians, semi-Pelagians and Predestinarians.

3. The Christological controversy regarding the person and the natures of Christ was promoted by the Nestorians, Monophysites and the Monothelites.

XXIV.—THE THEOLOGICAL CONTROVERSY.—ARIANS, SEMI-ARIANS AND PNEUMATOMACHI.

Arius, a priest of Alexandria, attacked the Divinity of Christ, the fundamental doctrine of Christianity. He taught:

1. That the Christ was not generated from the substance of the Father, but created in time out of nothing, and therefore He is not co-eternal nor equal to the Father.

2. That Christ is a creature of God, not God by Nature, but by grace; therefore he could not *properly* be called God.

3. That Christ could sin.

By dishonesty and intrigue Arius concealed his doctrine and equivocated in regard to his true meaning. Arius gained many followers, among them being Eusebius, bishop of Nicomedia. With the aid of Constantine, the First Ecumenical Council assembled at Nice, in Bithynia, A. D., 325, under the presidency of Vitus and Vincentius, the representatives of Pope Sylvester. Arius having made a lengthy statement of his doctrine, was expelled from the Church. His errors were condemned and his writings ordered to be burned. Three hundred and eighteen bishops were present, among them many confessors who bore the scars of sufferings in the persecutions. Eusebius says that Constantine was the honorary presiding officer. After addressing words of greeting to the assembled prelates, he gave way to the presiding officers. Among the adherents of Arius excommunicated by the Council were five

bishops of Egypt. The most formidable adversary of Arius, and the most glorious defender of the doctrine of the Church, was Athanasius, who has been justly called "Father of Ortho doxy." In its profession of faith, the Council declared that the Christ "is true God, begotten by God consubstantial with the Father." Pope Sylvester confirmed the decrees and Constantine embodied them in the laws of the empire.

Eusebius, bishop of Nicomedia, became the leader of the Arians; hence the Arians were also called Eusebians. Catho lics were now subjected to intrigue and judicial persecution. Athanasius was sent into exile five consecutive times. The emperor arranged to have Arius restored to the communion of the Church at Constantinople. Before he could accomplish his design the heretic was overtaken by a sudden and terrible death (336).

But Arianism had not yet exhausted its resources. Aided by Constantius, the Arians deposed the Catholic bishops and filled their places with some of their own followers. The orthodox bishops were banished, scourged and put to death. Egypt witnessed a fierce persecution against the Catholics. Arianism seemed to be victorious. Pope Liberius and most of the bishops were sent into exile. "The whole world groaned and marveled to find itself Arian" (Jerome).

Soon, however, a sudden decline of Arianism was brought about by the conflicting opinions of the Anomoeans and Semi-Arians. The former held that Christ is in every respect *unlike* the Father; the latter, that he is of a *similar substance*. Pope Liberius was restored to his See on account of the clamor of the Roman people.*

The death of Constantius marked the dissolution of Arianism. The Semi-Arians forsook the party and returned to the

*The charge that Pope Liberius subscribed to an Arian creed is a falsehood—a purely gratuitous assertion made by the Arians.

Church. The Arians continued to exist among the Germanic tribes up to the sixth century, when they embraced the true faith. The Pneumatomachi (called also Macedonian, after Macedonius, bishop of Constantinople) impugned the divinity of the Holy Ghost and were condemned by the Second Ecumenical Council, A. D., 381.

XXV.—THE ANTHROPOLOGICAL CONTROVERSY.—PELAGIANS, SEMI-PELAGIANS, PREDESTINARIANS.

Doctrine of the Church.—In order that man may secure his eternal salvation he needs the grace of God to begin, to continue and to complete the work of his sanctification. But man on his part must co-operate with the grace of God. Thus good works and eternal salvation proceed from the union of two elements—from the interior, supernatural grace of God, and from the deliberate exercise of the free will of man. The anthropological heresy arose from an over-estimate of either one of these elements and the destruction of the other: 1. Pelagianism was an over-estimate of the freedom of man and a rejection of divine grace. 2. Predestinarianism was the over-estimate of divine grace and the denial of man's freedom. 3. A false view was held by the Semi-Pelagians, who laid too much stress on liberty and too little on grace.

Pelagius, a British monk, who had grown up in the cloister without struggles or temptations, went to Rome about the year 400, where he gained great notoriety by his strange doctrine regarding original sin, the freedom of man and man's inherent self-sufficiency. He rejected the doctrines of original sin and its effects, and asserted that man could lead a virtuous life and obtain eternal salvation without Christ or His grace.

Pelagianism is a return to Paganism; it renders Christianity and the redemption by Christ superfluous. The utter

hollowness of this heresy was shown by St. Augustine, who, aided by the experiences of his early life, in which he owed everything to grace, and by the depth of his knowledge, defended the necessity of supernatural grace. Pelagius having refused to retract his errors, was excommunicated by the pope His doctrine was condemned by the Third Ecumenical Council of Ephesus, A. D., 431.

The Predestinarians were opposed to the errors of Pelagius. They exaggerated the doctrines of St. Augustine and held that God, from eternity predestined the good to eternal life and the wicked to eternal perdition; that justification was exclusively produced by divine grace.

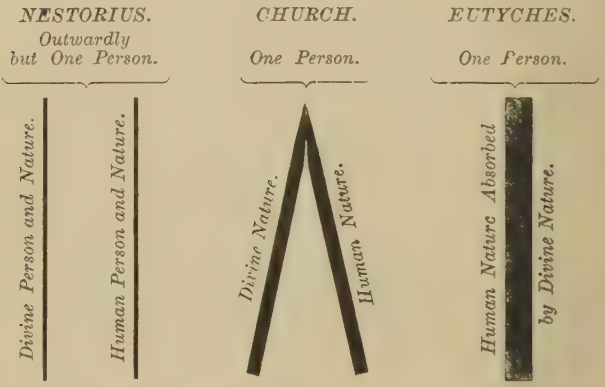
The Semi-Pelagians adopted a milder form of Pelagianism. They maintained that man could begin the work of justification without the grace of God and persevere unto the end without the grace of final perseverance. The errors of the Predestinarians and Semi-Pelagians were condemned by the Second Synod of Orange, A. D., 529, the decrees of which were confirmed by the pope.

XXVI.—THE CHRISTOLOGICAL CONTROVERSY.—NESTORIANISM, MONOPHYSITISM, MONOTHELETISM.

Doctrine of the Church.—The Church teaches that there are two natures, the divine and human, intimately and inseparably united in the one person of Christ; they are not mingled nor absorbed; and that there are two wills in Christ, the divine and the human. On account of the union of the two natures in Christ the attributes of each can be predicated of the one person, Christ. For instance, the Blessed Virgin

Mary, being the Mother of Christ, has always been styled, and is truly the "Mother of God."

PICTORIAL REPRESENTATION OF THE CHRISTOLOGICAL CONTROVERSY.



1. *Nestorianism.*—Nestorius, patriarch of Constantinople (428), a vain orator without depth of thought or piety, objected to the title of "Mother of God" as applied to the Blessed Virgin. He maintained, that the Blessed Virgin had given birth only to the man Jesus, in whom the Son of God dwelt as in a temple; that there are two persons in Christ really distinct, the man Jesus and the Son of God, and that between them there exists only an external union. This doctrine destroys the whole economy of redemption, for neither of the two persons could have saved us.

The chief adversary of Nestorius was Cyril, bishop of Alexandria. He defended the Catholic truth against Nestor-

ius and "in accordance with an ancient ecclesiastical custom" appealed to the Pope, who condemned the errors and expelled their author from the Church. The sentence of condemnation was reiterated by 198 bishops assembled in the Third Ecumenical Council of Ephesus, A. D., 431. Nestorius died in exile. He still has followers in Persia.

2. *Monophysitism.*—The Abbot Eutyches of Constantinople, endeavoring to refute the errors of Nestorius, fell into the opposite error. He taught, that as there is but one person in Christ, so also but one nature: The divine, which absorbs the human nature as a drop of milk is absorbed in the ocean. The principal adversaries were Flavian, patriarch of Constantinople, and Pope Leo I. (Epist. dogm. ad Flavianum). In the "Robber-Synod" of Ephesus (449) the patriarch Flavian and several leaders of the orthodox party were maltreated and put to death. The Fourth Ecumenical Council of Chalcedon (451) condemned Monophysitism. In defiance of the Council the emperor and many cowardly Eastern bishops continued to maintain the heresy. Monophysites (so-called Koptæ) still exist in Egypt; in Syria, Mesopotamia, they are called Jacobites; and in Armenia.

3. *Monotheletism.*—The Emperor Heracleius, and Sergius, patriarch of Constantinople, sought to reunite the Monophysites with the Catholics, and taught that there is but one will in Christ. This doctrine is but another, though refined, form of Monophysitism. Meeting with opposition, Sergius addressed an equivocal letter to Pope Honorius, asking him to let the point at issue settle itself, as it was but a question of a "war of words." In his reply Honorius distinguished explicitly two natures in Christ, but otherwise expressed himself in an obscure and indefinite manner. The subsequent popes recognized the hidden heresy, and despite the anger of the emperors condemned the Monothelite heresy and

its leaders. Pope Martin I. and several defenders of the faith died as martyrs. The Sixth Ecumenical Council of Constantinople, 680, solemnly rejected Monotheletism.

Condemnation of Pope Honorius.—Pope Honorius was anathematized by the Council, 680, for having "sided with Sergius and confirmed his doctrine." For this reason it has been asserted that he erred in a solemn definition of faith. In answer to this charge it must be said: 1. That the learned theologians of the time (Sophronius and Maximus) assert that Honorius in no way shared the Monothelite heresy. 2. That his letter to Sergius contained no heresy; therefore he could be condemned only for his negligence. 3. The judgment of the bishops of the Council of Constantinople has the force of an Ecumenical Council only in as far as it is confirmed by the Pope. Pope Leo II. confirmed the condemnation of Honorius only in this sense, that he had not "extinguished the flame of a heretical doctrine from the beginning, but rather fanned it by his negligence."

B.—CONSTITUTION.

XXVII.—RELATIONS OF THE CHURCH TO THE STATE.

I. The intimate relation existing between State and Church was of great advantage to the latter: 1. The Church obtained protection for her property and exemption from taxation. 2. She Christianized civil legislation and obtained recognition of her authority. 3. Political rights were conferred upon the bishops by the State. 4. The right of asylum was transferred from the pagan temples to the Christian churches. 5. Sins against God, such as heresy, blasphemy and witchcraft were declared to be civil crimes and were punished by the State.

6. The Church exercised a beneficial influence upon civil society. By this influence the Church prepared the world for the gradual but complete abolition of slavery: *a.* She abrogated the right claimed by the slave owners over life and death; *b.* she secured the indissolubility of slave-marriages and guarded against the separation of families; *c.* she promulgated the doctrine that the liberation from the bonds of slavery is a work pleasing to God; *d.* she instituted religious orders for the ransom of slaves; *e.* she established Christian principles of charity and equality. The slave is made to the image and likeness of God; he is our brother; *f.* she prohibited the mutilation and branding of slaves.

There exist about 400 synodical decrees and pontifical letters in behalf of the slaves. The great influence of the Church on civil authority was also manifest in the protection of the poor, the prisoner and the orphan. It was strictly forbidden to murder children, or to expose new-born infants to the danger of death. Immoral theatricals and gladiatorial combats were proscribed by law. In Rome the latter were abolished through the influence of the heroic sacrifice of the hermit Telemachus. The sacredness of marriage, the protection of women, and the observance of Church festivals were also regulated by Christian principles.

II. The close alliance between Church and State had its evil effects also: 1. Many embraced Christianity from selfish and worldly motives. 2. Several emperors interfered with the rights of the Church.

XXVIII.—THE DEVELOPMENT OF THE PRIMACY.

When the doctrines of the Church were attacked by heretics, the popes arose as the representatives and defenders of eccles-

iastical unity. Although bishops and patriarchs have at times upheld the cause of heresy, no pope has ever departed from the the true faith. The condition of the Church at this time was the special means of setting forth the reality of papal suprem acy: All appeals were made to the bishop of Rome; without his confirmation no conciliar acts have any binding force, his judgment is final and inviolable. This truth is explicitly stated by the Fathers of the Church: St. Optatus of Mileve, calls the apostolic See *"the cathedra singularis,"* "the See of eminence;" St. Augustine says, that it possessed the "culmen auctoritatis," "the culmination of authority;" St. Ambrose in explaining Psalm XI, 30, says, "Ubi Petrus, ibi Ecclesia," "where Peter is, there is the Church;" hence also the dictum of St. Augustine, "Roma locuta, causa finita," "Rome has spoken, the case is decided." Pope Gelasius says: "Summa sedes a nemine judicatur," "the supreme See is not subject to the judgment of any one."

The most distinguished Popes were, St. Leo the Great and St. Gregory the Great. St. Leo the Great, reigned from 440 to 461. His ninty-six sermons, still extant, and 140 letters prove his great learning and his zeal for the Church. In the year 452 he preserved Rome from the invasion of the Huns under Attila, and in 455 he saved his flock from the Vandals under Genseric. St. Leo was the uncompromising foe of the heresy of Monophysitism. His labors extended to the universal Church.

St. Gregory the Great, 590—604: (See page 56).

Gradation of Ecclesiastical Authority:—1. The Pope is the head of the entire Church. 2. The Archbishop or Metropolitan, who may be a patriarch or a primate, is the head of an ecclesiastical province. 3. The Bishops who are suffragans of the Metropolitan and entitled to vote in provincial councils, are the heads of the dioceses. 4. Priests are the assistants of the

Bishops in the care of souls. 5. Clerics, deacons, sub-deacons, etc., are the assistants of the priests.

C. SCIENCE, ART AND THE RELIGIOUS LIFE.

XXIX.—ECCLESIASTICAL SCIENCE—THE FOUR GREAT FATHERS OF THE EASTERN CHURCH.

The rise of numerous heresies and schisms during this period, from 313 to 680, gave a great impulse to scientific activity. The champion defenders of the Church in her conflicts with heresy were the great Church Fathers, who, by their varied and deep learning, as well as by the purity of their lives, have edified and strengthened the Church for all time.

The four great Fathers of the Eastern Church are: St. Athanasius, St. Basil the Great, St. Gregory Nazianzen, and St. John Chrysostom.

1. St. Athanasius, of Alexandria, while a deacon in the Church at Nice, became the terror of the Arians. He was distinguished for his apostolic zeal and fortitude; to these qualities he added depth of thought and the eloquence of a true orator. After years of study and ascetical exercises under the direction of St. Anthony in the Theban desert, he was unanimously chosen patriarch of Constantinople, where he became the uncompromising antagonist of Arianism. Neither threats of calummy nor of death were able to move the constancy of this

glorious defender of the faith. Athanasius spent nearly twenty years of the forty-six years of his episcopacy in exile. Five thousand soldiers were, on one occasion, sent to imprison him. He was naturally resolute and inflexible, yet kind and charitable. After many hardships and sufferings he died a peaceful death at Alexandria in the year 373. His writings contain an excellent defense of the Catholic doctrine, and a beautiful biography of St. Anthony.

2. St. Basil the Great was born at Cæsarea in Cappadocia about the year 330. He was the child of wealthy and pious parents. His father, mother and grandmother are venerated as saints. St. Basil received his training in the schools at Cæsarea, Constantinople and Athens. In his youth he formed such an intimate friendship with Gregory Nazianzen, that they were called "one soul in two bodies." They entertained the same enthusiasm for all that was good, the same love for God. Both were animated with a desire for perfection. Later St. Gregory, of Nyssa, brother of St. Basil, joined them. They were called "the three great Cappadocians."

Sts. Basil and Gregory were models of diligence and piety. They knew but two streets in Athens: the one leading to the Church, the other leading to the college. Basil abandoned the civil service and renounced his splendid prospects for the future. Having distributed his wealth among the poor, he retired into solitude, where, in union with Gregory Nazianzen, he devoted himself to study and to prayer. At the earnest solicitation of his bishop he gave himself to the Church (364), was ordained priest and afterwards appointed bishop of Cæsarea in 370. However, he continued the ascetical practices of the desert; he possessed but one garment; his daily food consisted of bread and salt; he was the pillar of the Church at Cæsarea. His firmness and undaunted courage put an end to the violent threats of the Arian Emperor, Valens. He was the first to

draw up a code of rules for the religious life, and his rules are still observed by many monks of the East, one community of which is called "the Basilians." His numerous writings contain many beautiful discourses and letters. He died in 378.

3. St. Gregory, of Nazianzen, in Cappadocia, the friend of St. Basil, was a bishop of a city now unknown. When the Arians had gained control of the Churches in Constantinople, a private chapel alone being left to the Catholics, he was sent there to propagate the faith. By his persuasive eloquence, his modest reserve and ardent love for souls, he converted in a short time a great number of heretics. On this account Gregory encountered the violent hostility of the Arians, which was manifested among other ways in stone throwing and attempts at murder. The Catholics made strenuous efforts to have him appointed bishop of Constantinople. After years of hesitation, he accepted the episcopate, but abdicated this dignity when the Catholics had recovered their Churches and had been strengthened in the faith by the Second Ecumenical Council in 381. Gregory closed his active and useful life in holy solitude, A. D., 390. His writings include 242 letters, and more than 400 poems, all of which are classical. Owing to his depth of thought, he has been styled "The Theologian."

4. St. John, surnamed Chrysostom, was born at Antioch (347). He was the most distinguished disciple of the pagan rhetorician Libanius, but left the world and practised great austerity in the desert. Having been ordained priest in his native city, he took upon himself the office of preaching. Soon after he was elevated to the patriarchate of Constantinople. The condition of the Church in this city was deplorable. Schisms were rife, immorality was rampant at the imperial court, nay, even among the clergy. By the frankness of his sermons he aroused the anger of the vain Empress Eudoxia, and of others in high standing. He was unjustly deposed by

the courtier bishops and sent into exile (404). After much patient suffering he died (407), exclaiming: "Praised be Jesus Christ for all!" His remains were brought in solemn procession to Constantinople. His writings, of which the homilies on the Sacred Scriptures and the twenty-one discourses "on the statues" are the most beautiful, were all written in classical language.

XXX.—THE FATHERS OF THE WESTERN CHURCH.

The Four Great Fathers of the Church in the West are: St. Ambrose, St. Augustine, St. Jerome and St. Gregory the Great.

1. St. Ambrose, born at Treves in the year 340, was governor of Milan. While yet a catechumen he was consecrated bishop against his will. When he was addressing the gladiators, a little infant cried out: "Ambrose for bishop." In this exalted station he gave marked proofs of his apostolic zeal and firmness of character. He baffled the Arians, who, aided by the powerful influence of the Empress Justina, endeavored to corrupt the Church at Milan. He insisted that the Emperor Theodosius, who, in a fit of blind rage, because of the destruction of his statue, had caused the death of 7,000 inhabitants of Thessalonica, should undergo a public penance. To the remonstrance of the emperor, St. Ambrose said: "If thou hast sinned with David, do also penance with David." To him is due the conversion of St. Augustine, who, by the soul-stirring sermons of St. Ambrose, was led to the Church. Many of his valuable works have come down to us, amongst them the beautiful hymns: "O lux beata Trinitas!"—"splendor paternae gloriae."

"Deus creator omnium"—"Veni redemptor Gentium." St. Ambrose is probably the author of the "Te Deum." He died in 397.

2. St. Augustine, the greatest doctor of the Church, was born at Tagoste, in Numedia, 354. Endowed with extraordinary talents and an ardent thirst for knowledge, he became one of the most profound scholars of his time. About the age of nineteen he was captivated with the heresy of the Manicheans, to which he adhered for nine years. But this sect could satisfy neither his craving for truth nor give him peace of heart. In the confession of St. Augustine we find him beautifully expressing the sentiment. "O Lord, Thou hast created us for Thyself and our heart is not at peace till it rests in Thee." He taught eloquence at Milan, when moved by curiosity, he was lead to attend the sermons of St. Ambrose. Grace and truth captivated his heart. His pious mother, St. Monica, had unceasingly prayed for him. St. Ambrose consoled her with the words, "A child of so many tears cannot be lost." While walking in a garden Augustine heard a miraculous voice saying: "Take and read." He opened the Sacred Scriptures where he found Rom. xiii.-13: "Let us walk honestly as in the day, not in rioting nor in chambering." After many interior struggles he was baptised by St. Ambrose at the age of thirty-three. He then gave up the world and devoted himself to study and to prayer. He was ordained priest and later on in 395, elevated to the episcopal See of Hippo, now Bona, in Africa. From that time his arduous labors extended to all classes: the clergy, the poor, the widow and the orphan. He was distinguished for the keenness of his mind, his clear logic and depth of thought, which enabled him to triumph over the Manicheans, Donatists and Pelagians. Yet he was calm and mild, humble and kindhearted to his enemies. Many of his 232 writings are still extant. His principal works

are the "City of God" and the "Confessions." He died in the year 430.

3. St. Jerome, born in 340, at Stridon, in Dalmatia, undertook extensive travels for the pursuit of knowledge. He sojourned for several years in the Syrian desert, Chalcis, where he devoted himself to the practice of piety and the study of Hebrew. At the urgent request of Pope Damasus I, he revised the Itala, the most ancient translation of Holy Scripture. This edition being universally adopted was called 'Vulgata." He went to Bethlehem, where, for more than thirty years he lived near the Grotto of the Nativity and devoted his time to the translation of the Old Testament from the Hebrew. He died in 420. His numerous works, especially his beautiful letters, attest his great learning.

4. Pope St. Gregory the great, was born of an illustrious Roman family about the year 540. Having wealth and learning, he was appointed Praetor of Rome, which office he soon abandoned to give himself to God. He became a Benedictine monk, then abbot, afterwards cardinal deacon and papal legate to Constantinople, and finally, despite his protests, he was unanimously chosen pope in 590. His heart was filled with the love of God and anxiety for the welfare of the entire Church. He combated heresy, increased the solemnity of divine worship, composed the grand ecclesiastical Gregorian chant, established special schools for singers, invented the pneumatic scale, propagated the Church, inforced ecclesiastial discipline, protected the oppressed against the arbitrary rule of the imperial officers, and fought against slavery. Though feeble in health, he wrote many theological works. At the same time he was solictious for the revenues of the Church, from which he supported the churches, convents, orphanages, the poor and the schools of the poor. He was obliged to take upon himself almost the entire civil government of Rome. We may note

here the beginning of the Temporal Power of the Popes. He paid the costs of wars, furnished grain to the devastated countries, etc. He gave a great example of humility to the bishops of Constantinople, who sought to arrogate to themselves the title of "Ecumenical Patriarch." This holy pope was the first to call himself "the servant of the servants of God." This title has been retained to the present day. Gregory died in 604. His most important writings are his 840 letters.

In the course of time Pope St. Leo the Great, St. Hilary of Poitiers, the "Athanasius of the West" (†366) were added to the number of Church Fathers.

XXXI.—CHURCHES AND THEIR ORNAMENTS

The Church adapts all things to the purpose of divine worship, nature, science and art. At a very early period she created her exclusive style of architecture, the so-called Basilica-style. The ground plan of the primitive churches was modeled after the pagan basilicas, buildings erected for courts of justice and public meetings. The plan was that of an oblong quadrangle (see figure 2 at end of the book) divided into three naves (see a. b. c., same place) by two rows of columns. On the east was a semi-circular hall called apsis, (see d.) containing the altar and the bishop's throne (see e.). The north of the nave was reserved for the men; the south for the women. Consecrated virgins and widows were separated from others, occupying a place called the matronaeum (see q.); monks and men of rank held a separate position called the senatorium (see p.). To the west end was the narthex (see i.), ante-

temple or vestibule, where the penitents and catechumens took their respective places. The middle nave served for the chanters (see g.) and lower orders of the clergy; in it was the ambo or pulpit (see n.) and two reading desks, one for the Epistle, the other for the Gospel. At the entrance of the church was a court or atrium (see k), surrounded by porticos or cloisters; this contained the kantharos (see n), or fountain of water. Over the entire structure were placed wooden coverings; light was admitted from above and at the sides.

After the introduction of bells in the seventh century, towers were erected. At first they formed no part of the main building, but at a later period the oblong quadrangle was cut towards the apsis by a second one running at right angles to the first and forming a transept. The ground plan was cruciform. During the reign of Justinian, the flat wooden coverings were replaced by the cupola, called the Byzantine style. (see figures 3 and 4) Besides the main cupola which was supported by four or eight columns, some churches had other smaller cupolas.

The interior was adorned with magnificent frescoes and mosaics. To avoid even the appearance of idolatry, no statues were placed in the early church, but there were many pictorial representations from the Holy Scripture: the fall of man, the deluge, Abraham, Moses, David, Eliah, Jonah, Tobiah, the Nativity, the Presentation in the Temple, the adoration of the Magi, the miracle of Cana, the resurrection of Lazarus, many pictures of the Blessed Virgin and other Saints, especially of Sts. Peter and Paul. But among all the pictorial representations, the most prominent was the Cross. A mock cross was discovered in 1856 on the Palatine hills; it bore the inscription: "Alexamenos adores his God." The pictures were chiefly symbolical, many symbols being taken from the animal and the vegetable kingdom, among which were the fish, lamb,

dove, lion, ram—the vine, olive branch, palms; besides the ring, ark, anchor, harp, etc.

XXXII.—DIVINE WORSHIP.

The ceremonies attendant upon the Holy Sacrifice of the Mass were with but slight changes, the same as those of the present. To increase its solemnity the ecclesiastical chant was introduced, St. Ambrose and St. Gregory the Great being its chief promotors. The catechumenate remained unchanged, as did also the penitential discipline, though through frequent indulgences the penitential discipline was partially relaxed. The veneration of the saints found a greater expression. The exalted dignity of the Blessed Virgin was portrayed in every branch of act; poetry, eloquence and painting. The chief ornaments of the altar were the relics of the martyrs. The true cross had been discovered by the Empress Helena in 326. In 1187 it was taken by the Saracens and later on it was returned and divided into parts.

XXXIII.—MONASTICISM.

The essential elements of monasticism, mortification, self-denial and obedience were recommended by Christ Himself (Mark x. 21). The Church recognizes three degrees in the interior development of monasticism. The ascetics, who led a life of virginity and prayer in the bosom of their families, were of the first degree. To the second degree belonged the hermits or anchorets, who had fled into the desert during the persecution under Decius, and of whom St. Paul of Thebes, was the

most illustrious example. Those who lived in a monastic community were of the third degree, founded by St. Anthony, the "Father of Monasticism" (†356). The first colony of hermits was established in the desert of Thebes, where St. Bachomius also formed the first monastery proper, which soon numbered 3,000 monks. They were united under a common rule, prescribing prayer, fasts and manual labor. The superior of the monastery was called Abbot, Father. The founder of the monastic life in the East was St. Basil the Great, who exacted poverty, chastity and, above all, obedience. His rule prescribed meditation, study, labor, community prayers and fasts. Monasticism was made known in the West by St. Athanasius; St. Martin, of Tours, and St. Ambrose were also zealous promoters of the monastic life.

St. Benedict, born of a noble race at Nursia, in Umbria (480), was the patriarch of monasticism in the West. He fled from the corruption of Rome, where he was at school, and went secretly to Subiaco, where, for three years he dwelt unknown to the world. His concealment having been discovered he was made abbot of a monastery. He established twelve monasteries, the most renowned of which is Monte Casino. The rules were few and simple, the essential elements being prayer and manual labor. Benedict died in 543. His sister was superior of a religious community of nuns.*

The inestimable services rendered to the world at large by the monks, especially by the Benedictines, is manifested by these facts:

1. They cleared the primeval forests, dug canals, laid out roads, built bridges and transformed barren lands into fertile fields.

*The word nun is of Egyptian origin and signifies a virgin

2. They instructed the young, imparting an education, at once religious and secular.

3. They transcribed books, thereby preserving the intellectual treasures of pagan and Christian antiquity.

4. They developed science and art.

5. They performed works of charity towards the poor, the sick and the traveler.

6. They propagated Christianity and strengthened the faith by the preaching of missions.

7. They gave spiritual alms, were generous and devoted to self-denial and prayer. In such lives we find the true solution of the social question.

In its flourishing period, the order of St. Benedict had 60,000 monasteries, which gave to the Church twenty-four popes, 200 cardinals, more than 4,000 bishops, 1,560 canonized saints, 15,700 writers.

The monks first introduced the tonsure, i. e., the practice of shaving the head, which practice during the seventh century was adopted by the clergy. The Roman tonsure differed from the Oriental. The western monks allowed a narrow crown of hair to remain in memory of our Savior's crown of thorns; the Orientals shaved the entire head.

SECOND EPOCH.—THE MIDDLE AGES.

XXXIV.—GENERAL VIEW OF THE EPOCH.

Great changes took place during this epoch. New nations entered the Church and the scene of action was transferred to the West and to the North. During Christian antiquity, the Church had been engaged in a conflict with nations already civilized and rich in literature, science and art—now the conflict was with nations in the infancy of their civilization.

The civilization of to-day is wholly due to the labors of the Church among Germanic tribes. The descent of the barbarians upon the imperial province of Europe had completely destroyed the social and political life of ancient civilization; the Church alone remained unchanged. Her powerful hierarchy, at the head of which stood the papacy, was firm and unbroken. Supplied with all the implements necessary to her mission—energy, strength and the spirit of sacrifice—furnished with the culture of past empires and with a wealth of experience, she subdued the conquerors and saved freedom, authority and

enlightenment. The Church protected the oppressed, the slaves and the poor; she fought against superstition and bloody feuds. In recognition of her tender solicitude, she was rewarded with the love of the barbarians. The pope was placed at the head of the united tribes and made the arbiter and guardian of right. The authority exercised by the pope was of great benefit to both rulers and people. It was a safeguard against the tyranny of rulers and the rebellion of subjects. It restrained national hatred and selfishness, and enforced the law of God.

The West flourished under the guidance of the Church. Its strength was manifested in its literature, freedom, moral purity, art, especially in architecture, in scientific works and institutions.

The East presented a picture of wreck and ruin, despotism, schisms and moral corruption.

THIRD PERIOD.

From the Establishment of the Church Among the Germanic Tribes to the Death of Charlemagne—375-814.

CHAPTER I.—EXTERIOR HISTORY.

XXXV.—CONDITION OF THE CHURCH IN GAUL, SPAIN AND ITALY.

The principal Germanic Tribes were the Goths, Franks, Suevi, Vandals and the Lombards. These barbarians knew nothing of Christianity until they invaded the Empire. All, with the exception of the Franks, first embraced the Arian heresy, but later they became Catholic. The Goths adopted

Arianism at the instigation of the Arian bishop, Ulfilas (350).

Abont the year 150, some Christian emigrants from Asia-Minor, under the leadership of St. Pachonius and St. Ireneus, carried the light of faith into France. They founded the Church at Lyons, whence they sent missionaries to convert the neighboring tribes. Owing to the invasions of the Franks, the Church of France, in her infancy, seemed doomed to destruction, but as ever, the sustaining hand of God upheld her.

Clovis, King of the Franks, through the influence of his queen, Clotilda, became favorably disposed to Christianity. Having, in response to a prayer to the God of the Christians, obtained a victory over the Allemanni (496), he was, with three thousand of his chosen warriors, baptized by St. Remigius, bishop of Rheims.

In Spain, the Church planted by St. Paul, flourished to such an extent, that the cities of Toledo, Cordova, Elvira were episcopal sees as early as the year 250. The state, in all its relations, was influenced by Christianity. Civil laws received the sanction of the Church. Illustrious men, such as St. Isidore, of Seville (†636), and St. Ildefonsus, of Toledo (†667), edified and strengthened the Church. The archbishop, of Toledo, was primate of Spain and presided at all councils. Later the Church was threatened by the Jews. Many of them had embraced Christianity, some had even been ordained priests. But it soon grew evident that the majority were but nominally Christian. They formed an alliance with the Saracens and basely betrayed the Christians. This, together with the practice of usury and other crimes compelled many rulers to issue edicts against them.

Among the Lombards in Italy, a harsh and cruel race, the Church had to sustain a long and severe struggle. The kings were at times Arian, and again Catholic. Rome and a part of Italy were still, nominally at least, under the rule of the Byzantine emperors, who often

attacked the pope, though they owed to him, what little power they yet held. The Emperor Leo even sought the life of Gregory II. The Romans protected the pope, and Gregory prevented the complete separation from Constantinople.

XXXVI.—CHRISTIANITY IN THE BRITISH ISLES.

Up to the fifth century, Christianity, though somewhat known, had made but little progress in Ireland and Scotland. Palladius, who was commissioned by Pope Celestine (431) to preach Christianity in Ireland, found there a number of Christian communities. But, it is to St. Patrick alone, that the island owes its complete conversion. So blessed were the efforts of the latter, that in a short time, the whole people were fervent and faithful Christians. St. Patrick was born in the year 387, at Boulogne, on the coast of Picardy, then called Armorica. Having been educated in Gaul, he visited Rome in the year 431, where he received from Pope Celestine, the commission to plant the Christian faith among the people of Ireland. He at first met with many difficulties, but owing to his zeal and perseverance he finally established the Church together with the monastic life. He also provided for the education of an efficient clergy. He took up his residence at Armagh, which became the metropolitan see. Ireland was fruitful in saints, becoming the home and refuge of learning; the nursery, whence missionaries went forth to carry the light of faith to the other nations of Europe. St. Patrick died in 461.

Among the many first missionaries were: St. Columkille, who went to Scotland; St. Aidan, who passed into Northumberland; St. Columbanus, who traversed Gaul, Switzerland and Italy; St. Gall is the founder of Christianity in Switzerland.

The Christian religion was planted in Scotland, Caledonia, by

the Irish monk, St. Columkille, who, at the Island of Iona, or Hy, founded a monastery from which numerous missionaries went forth, who, by degrees converted the whole country. St. Columkille closed his long and successful life in 597.

The conversion of the Anglo-Saxons is due to the solicitude of Gregory the Great, who, about the year 596, sent the Abbot, Augustine, to evangelize the island. In less than fifty years after the arrival of St. Augustine, we find many bishoprics, churches and monasteries in England, which proves the flourishing condition of the Church among the Britains. Later, however, through the Danish invasion, the Church lost its strength and began to decline.

XXXVII.—CHRISTIANITY IN GERMANY.

As early as the year 150, Christian congregations flourished in Germany, in the country along the Rhine. When St. Athanasius, bishop of Alexandria, during his exile went to Treves (336), he found Catholic bishops in Strassburg, Cologne, Speier, Worms and Treves. But the invasion of the barbarians had almost swept the Church from Germany and Switzerland. To re-establish it firmly and permanently, God sent during the sixth century, holy missionaries from Ireland, such as Fridolin, Columbanus, Gall, Kilian, etc. Germany's great apostle, however, and the one who gave to the Church a complete organization, unity and permance was the Anglo-Saxon monk, Wienfried, afterwards called Boniface. He was born A. D., 680, at Kirton in Devonshire. Having received a good education, he sought in vain to convert the Frisians. In the year 718, he set out for Rome, where Pope Gregory II, authorized him to preach the Gospel in Germany. He began his work in Hessia and Thuringia. Afterward he labored in Bavaria, in the Rhine

countries and even in France. When far advanced in years, he travelled towards the North. Ambitious to convert the Frisians, he returned to their country, where he and fifty-two of his companions received the crown of martyrdom at Durkum, June the fifth, 755. According to his own request, he was buried in the monastery at Fulda.

St. Boniface made three journeys to Rome to obtain the pope's blessing for his work, as well as to keep the Church of Germany in close union with the centre of Christianity. Many dioceses and monasteries are indebted to him for their foundation or restoration. Several synods (742-746) were held under his direction. Germany owes to him the foundation of all her spiritual and political development. When he died, the Saxons of Westfalia, Eastfalia and Engern were the only large tribes adhering to idolatry.

XXXVIII. – ESTABLISHMENT OF THE STATES OF THE CHURCH.

After his conversion, Constantine the Great, advanced the interests of the Church. He bestowed upon her certain possessions but did not confer sovereignty upon the pope. In the course of time these possessions were enlarged by donations and bequests. That Constantine had given part of his territory to gain the Pope's influence is an historical fable.

Italy suffered much from the devastating incursions of the Lombards. Pope Stephen II, sometimes called Pope Stephen III, being threatened by King Aistulph, applied to the East for assistance, but being refused, he had recourse to Pepin, king of the Franks. The latter marched against Aistulph, defeated him and in return received from the pope, the title of Roman Patrician. Aistulph having refused to fulfill his promise, that of restoring the territory he had conquered, Pepin returned the

following year, wrested from him the conquered territory and gave it to the pope to be held by him and his successors in perpetuity (755).

The Greek emperors demanded the restitution of this territory, but Pepin refused to accede to the demand, saying: "The Franks have not shed their blood for the Greeks, but for St. Peter" The states of the Church were, therefore, called the Patrimony of Peter.

The right or justice of this donation cannot be questioned. 1. The Greeks had left their subjects without protection and thereby renounced all actual sovereignty over them. The Lombards had no title to the territory that Pepin seized from them. 2. The donation was an indemnification for the territory, which the Greeks and Lombards had taken from the pope. The territory previously taken from the popes by the Greeks and the Lombards amounted to about 100 square miles. The Lombard kings made frequent attempts to get possession of Rome. Charlemagne protected the Church against Desiderius and added to the donation of Pepin.

The pope was the proper sovereign of the estates of the Church; he was no vassal of the emperor; the latter was but the protector of the Church.

XXXIX.—CHARLEMAGNE'S EMPIRE

Charlemagne became master of all the countries that had formed the empire of the West. He seems to have had a triple policy: 1. To organize the Germanic tribes under his rule. 2. To establish a close alliance between Church and State. for "ego credere non possum, quod ii, qui Deo et sacerdotibus inobedientes sunt, erga civitates fideles esse possunt"—"For I cannot believe that those who are disobedient to the priests of

God can be loyal to the state." 3. To secure for his people the two-fold benefit of a Christian civilization.

Being desirous to continue the work of St. Boniface, he endeavored to propagate Christianity among the Saxons. The latter, a cruel and treacherous people, made frequent predatory inroads on the kingdom of the Franks. This, together with their refusal to embrace Christanity, led to a war which lasted for a period of thirty-three years. Their complete subjugation being necessary to the security of the empire, Charlemagne cut down 4,500 of the insurgents near the river Aller. His forcing the Saxons to embrace Christianity was a political measure disapproved of by the Church and by his distinguished friend, Alcuin. His conduct towards the conquered Saxons was otherwise mild; he left them their laws and liberties; he demanded no taxes from them, but merely tithes for the support of churches and schools.

On Christmas Day (800) Pope Leo III. bestowed on Charlemagne the imperial crown and saluted him "Emperor of the Romans." This act revived the empire of the West, which had been extinct since the time of Augustulus, 324 years before. It was an ideal empire, one which imposed upon the emperor a two-fold right and duty:

1. To propagate and direct the Church. How well Charlemagne understood his duty is manifest from the manner in which he inscribed his name: "Carolus Rex et Sanctae Apostolicae sedis in omnibus fidelissimus adjutor"—"Charles, king and most faithful protector of the Apostolic See in all things."

2. To establish a universal Christian Monarchy.

As the Church creates spiritual unity among the nations, so should the emperor establish temporal unity, not by subjugating individual princes and people, but by superior direction over the union of Christian states; for this reason the empire was after 962, called the Holy Roman Empire of the German

Nation. The relation between pope and emperor was that of mutual support and dependence.

The pope was subject to the emperor as the latter was the supreme temporal ruler; the emperor being a member of the Church was subject to the pope, its head. Both exchanged oaths of fealty.

CHARLEMAGNE A PATRON OF EDUCATION.

Charlemagne gathered around him distinguished men of letters of whom the most eminent were: Flaccus Alcuin, who was noted as an orator, a poet, a philosopher and a theologian; Paul Warnefried, called Paulus Diaconus, historian of the Lombards. He issued capitulars, or imperial laws, regulating the cathedral and cloisteral schools. He founded a school at the palace which inspired a love for learning in the imperial family as well as among the children of the slaves. He promoted the major education in the monasteries, as for instance in the monastery of New Corvey, to the care and industry of which we owe the preservation of the annals of Tacitus. In the curriculum of these academies were the "seven liberal arts" namely: the Trivium which embraces grammar, dialectics and rhetoric, and Quadrivium which includes music, poetry, arithmetic, geometry, astronomy.*

Charlemagne was a man of great force of character, frugal and temperate in his diet. A custom of his, which throws

*The numeration and meanings of these branches can be easily retained by the following stanza: "Gramm. loquitur; Dia. vera docet, Rhe verba colerat, Mus. canit, Ar. numerat; Geo. ponderat, Ast. colit astra."

great light upon his character, was that while dining he had the Fathers of the Church read to him. He was kind, condescending and just to all. He died 814 at the age of seventy-two and was venerated as a saint, though canonized by an antipope; he is, however, justly styled The "Great."

CHAPTER II.—INTERIOR HISTORY.

A.—ATTACKS UPON THE DOCTRINES OF THE CHURCH.

XL.—MOHAMMEDANISM.

Before the appearance of Mohammed, Paganism was the prevailing religion in Arabia. The national sanctuary was the Kaaba of Mecca, which was surrounded with 360 idols. Mohammed, born at Mecca in the year 570, was in his early youth subject to epileptic fits. His address, though devoid of any literary accomplishments, was affable and condescending. Having passed a long and mysterious retreat in a cave near Mecca he began to preach religion, declaring that he had received from God, through the angel Gabriel the commission to re-establish the religion of Abraham: Islam, i. e. submission to God. At first he met with great opposition. In a tumult at Mecca he was compelled to flee to Medina in 622. This event is called the Hedshra or Flight and is the beginning of the era of the Musselmans.

Mohammed then declared that the new religion was to be established by the sword. His disciples acknowledged him as their temporal and spiritual ruler. They soon began to ravage the country. They forced Medina and Arabia into subjection. Mohammed died 632. His successors, the Califs, continued his work. Mohammedanism, being well adapted to the passions and the temperaments of the Arabs,

spread rapidly, reaching Syria, Palestine, Egypt, Persia, Sicily, Spain and North Africa where it completely destroyed the once flourishing Church. In Spain the Mohammedans gained a battle fought near Xeres de la Frontera (711); Mohammedanism received a fatal check in France in the battle near Tours and Poitiers fought in 732 under the leadership of Charles Martel. Constantinople was twice threatened but escaped by means of the "Greek Fire."

Character and Doctrine of Mohammed.—The character of Mohammed presents some striking conrasts. He was ardent and enthusiastic and had lofty aims, while at the same time he manifested a low selfishness, duplicity and perfidy. At first he appeared to be a fanatic, but later it became evident that he was a lewd imposter.

The doctrine of Islamism is contained in the Koran collected by Abubakir, father-in-law of Mohammed. It is a mixture of Parseeism, Judaism and Christianity. The prophet upholds the unity of God: "God is God, and Mohammed is His prophet." He denied the free will of man, taught fatalism, denied redemption, justification and grace. He promised his followers a sensual paradise. The precepts of Mohammed extend only to exterior actions. They prescribe prayer, fasting, alms, pilgrimages to Mecca, warfare with unbelievers, while they permit polygamy and revenge by blood. Friday was the day set apart for religious service.

XLI.—CONTROVERSY REGARDING IMAGES.

The Emperor Leo III., the Isaurian, desirous either to further the conversion of the Jews and Mohammedans or to

interfere with the laws of the Church, forbade the veneration of images. Many costly libraries, monasteries and sacred vessels were demolished, churches were robbed of their treasures of art (Iconoclasm). Bishops and monks defended the veneration of images and in consequence were abused, persecuted or murdered (730-780).

More than 300 bishops, creatures of the emperor, and too cowardly to oppose the despotic ruler, assented to his peremptory edicts. The greater number of the monks remained faithful. St. John Damascene (+754) was the chief defender of the doctrines of the Church. The Empress Irene favored the veneration of images, which put an end to the warfare (780).

The Church drew a line between adoration, due to God alone, and veneration due to the saints, in the Seventh Ecumenical Council of Nice 787.

The controversy broke out again in the year 815. It caused another violent persecution which lasted till 842.

B.—THE CONSTITUTION OF THE CHURCH.

XLII.—THE RELIGIOUS LIFE.

The primacy of the See of Rome became still more apparent. The popes authorized and supported the missionaries in the propagation of the faith. The latter before entering upon their missionary labors promised obedience. The assertion that the popes made use of the Pseudo-Isidorean Decretals for the purpose of extending their power, is without foundation.

In this collection of canons, erroneously attributed to St. Isidore of Seville (†636), were some authentic laws of the Church, to which were added spurious articles of Church discipline. They appeared in the Western Empire of the Franks (835-857) and seemed to have been compiled to advance the power of the bishop, not that of the pope.

With the rule of the Danes corruption first entered the Church of England. St. Dunstan, archbishop of Canterbury, combated vice and immorality with the vigor of a true reformer. He built Westminster Abbey at his own expense. Under King Edward the Confessor (1042-1066) the Church regained somewhat of its former zeal and discipline.

After the year 795 Ireland was repeatedly invaded by the Danes and Normans, who destroyed churches and flourishing institutions of learning. In consequence the Church began to decline. A great number of Irish priests and monks found an asylum on the continent, particularly in Germany. Gradually the Danes that settled in Ireland became converted.

In Scotland the Church continued to prosper The monastery of St. Thomas, on the island of Hy, was a nursery of missionary priests. The clergy were, for the most part monks. The bishop of Dunkeld was primate over the Church of Scotland.

The rule of the Merovingians in Germany occasioned much ignorance and immorality even among the clergy. Several synods and monasteries exerted their utmost efforts to root out the evil but they were not wholly successful; however, they planted the seed of better things. We are largely indebted to the monasteries for the civilization of the Germanic tribes. Pagan practices, such as the right of revenge by blood, feudal strifes and the ordeals or so-called punishments of God, were gradually eradicated. In this manner the Church obtained the most glorious results from her labors among the war-like Germans.

FOURTH PERIOD.

From the Death of Charlemagne to Gregory VII.—814-1073.

CHAPTER I.—EXTERIOR HISTORY.

XLIII.—THE PAPACY AND THE EMPIRE.

During the rule of the successors of Charlemagne the western empire began to decline, the German princes were too much occupied at home, so Italy was neglected. One of the most distinguished popes of this period was Nicholas I (858-867). Like a "Second Eliah" he engaged in a fierce conflict with immoral princes and unworthy prelates. He defended the indissolubility of marriage against Lothaire II, king of Loraine, who had put away his lawful wife, Theutberga, and married Waldrada. Nicholas was also compelled to enforce his authority against the schismatic Photius (see paragraph 45). He labored with great zeal for the Church in Bulgaria.

The assertion that a female named Joan occupied the papal throne before Nicholas or from 855—858, is a fable. Contemporary writers, such as Hincmar of Rheims, state distinctly that Benedict III. immediately succeeded Leo IV (855). We have documents, even coins, from Benedict III, of the year 855. In

the beginning of the tenth century, the papacy began to decline. Rules of discipline were broken; temporal princes, weak and immoral, engaged in internal feuds; the inroads of the Hungarians, Slavs, Normans and Saracens were a source of political and religious disorders; monastic discipline was superceded by a spirit of frivolity; the factious nobility appropriated to itself ecclesiastical property; unworthy prelates were appointed to bishoprics; many of the clergy had lost sight of their high calling; lawlessness had increased everywhere—everything seemed to be lost. This deplorable condition cannot be charged to the Church; she was oppressed on all sides. The factions of the nobility headed by two women, Theodora and Marozia, disposed of the papacy as the pretorians of old disposed of the empire. They murdered popes and elevated others in their places. Several unworthy men (John XII and later Benedict IX) were forced upon the Church. Each of the above named ascended the papal throne at the age of nineteen. The former was the first pope to assume a new name upon his election to the papacy; his former name was Octavian.

Under the rules of Otho II and III and of Henry II and III, the condition of the Church was greatly improved. Aided by Henry III, the synod of Sutri (1046) put an end to the papal schism. The anti-pope Sylvester III, was sentenced to confinement in a monastery; the lawful pope, Gregory VI, resigned of his own free will. Being a man of great piety, he upbraided himself for having caused the unworthy Benedict to resign for a monetary stipulation; the assertion that Gregory VI was deposed on account of simony, has no foundation in history.

Sylvester II, 999—1003, the first French pope and the most learned man of his time made strenuous efforts against simony and immorality. He was the first to originate the idea of the Crusades; he also introduced the Arabic notation into the West: on account of his great learning he was considered a magician.

To avoid bribery and disorders, which had occurred in the election of popes, Nicholas II (1058—1061) issued a decree on papal elections which conceded to the cardinals the right to elect the pope, which election was to be confirmed by the emperor. The title of cardinal was originally given to priests stationed at the principal churches of Rome who formed, as it were, the senate of the pope. Sixtus V (1586) fixed the number at seventy, namely: Six cardinal bishops, fifty cardinal priests and fourteen cardinal deacons. Nicholas also concluded a treaty with the Normans, destroyed the influence of the nobility in Rome, improved morals and brought out distinguished men such as Hildebrand, Peter Damian and Anselm of Lucca.

The conditions of the Middle Ages are entirely different from those of our own time. Therefore, to form a correct idea of the Middle Ages, it is necessary to note the principles underlying the relation between popes and princes: 1. The mediæval world was both Christian and Catholic. 2. Emperors and kings were subject to the laws of the Church. 3. Spiritual authority was superior to temporal authority; because it is immediately from God and is of a higher order; civic rulers, in as far as they are Christians, are subject to the jurisdiction of the Church. 4. The excommunicated were incapable of assuming any power of reigning; persons that rebelled against civic authority were placed under the ban of excommunication. 5. The king was elected by the people that he protect the weak, the oppressed, and the laws of God and of the Church. If he deviated from his duty he forfeited ipso facto his office, and his subjects were absolved from the obligation of allegiance. Hence the oath of fealty was conditional. 6. By the free will of nations and princes, the pope, as the supreme judge of Christendom, pronounced the sentence of excommunication of princes violating the moral conditions of

their election. The interdict was a barrier against the despotism of rulers and the rebellion of subjects. To explain the close alliance of Church and State writers of the Middle Ages use certain analogies, such as: the two eyes, the two swords (Luke xxii), body and soul, sun and moon, etc.

XLIV.—PROPAGATION OF CHRISTIANITY.

The conversion of the Swedes and Danes was begun by St. Ausgar (865), the "Apostle of the North," monk of New Corvey and completed by King Canute the Great (1014-1035) of Denmark. The Normans embraced Christianity in the tenth century; likewise Iceland, Greenland, and Markland and Vinland on the continent of America. The plague unfortunately destroyed Christianity in the latter country and with it the knowledge of this continent. The Moravians of Slavonic origin were converted by the Greek priests, Sts. Cyril and Methodius, 860. The Poles, the Russians, Bohemians and the Magyars were converted in the tenth century King Stephen the Saint (†1038) Christianized Hungary. The Slavic tribes of the Wends, having for a long time antagonized Christianity, were converted in the eleventh century.

CHAPTER II.—INTERIOR HISTORY.

XLV.—THE GREEK SCHISM—CONTROVERSY ON PREDESTINATION AND THE EUCHARIST.

1. Ignatius, the saintly patriarch of Constantinople, endeavored to maintain the sanctity of religion. Having refused to accede to the wishes of the emperor Michael III, he was deposed and Photius, a layman, appointed to the patriarchal throne. But Pope Nicholas I, excommunicated Photius and supported Ignatius. To maintain his position, Photius had recourse to intrigue. He brought the entire Eastern Church into the conflict and aroused the old jealously of Constantinople against Rome. He encouraged the aversion of the Greeks for the Holy See, by arousing their pride, which had so often been wounded in the refutation of heresies. This unhappy patriarch opposed the pope, thereby denying the primacy. A change of rulers ended the schism and the Eighth Ecumenical Council of Constantinople (869), declared the primacy of the Roman pontiff. The primacy was again disputed under the ignorant and malicious patriarch Cerularius (1054). The agitation resulted in the complete separation of the Eastern Church from Rome, which separation exists to the present day.

2. The controversy on predestination was renewed by Gottschalk, a monk of Fulda (†868). His errors were condemned by the Church.

3. A controversy on the Real Presence of Christ in the Holy Eucharist, was occasioned by the writings of Berengarius of Tours about 1050. His errors were rejected by the Church: he died repentant.

XLVI.—THE RELIGIOUS LIFE—SCIENCE AND ART.

This period presents some striking contrasts. On the one hand we behold barbarism; on the other, proofs of tender piety. Many saints, especially among the bishops, illumined this period of Church history. The veneration of the Blessed Virgin increased to an extraordinary degree. In her honor were composed the beautiful hymns: "Salve Regina," "Ave Maris Stella," "Alma Redemptoris mater." The office of the Blessed Virgin was introduced by St. Peter Damian. Contraternities for the relief of the souls in Purgatory were established. All Souls Day was first celebrated at Clugny in 998. Pious and learned men, such as Archbishop Dunstan of England, Peter Damian, Cardinal Hildebrand and the Pataria with uncommon vigor combated sin and vice. The Truce of God was established. The interdict was placed upon princes, who refused to do penance or render the satisfaction required for their crimes. Through the influence of the monks of Clugny, where Gregory VII received his ecclesiastical training, monastic discipline was reformed; every measure of reform was either originated or supported by these monks. The care bestowed upon the science during this period is evidenced by

the many learned men of the time. Among them we find ...hard, biographer of Charlemagne, John Scotus Erigena, ... Guido of Arezzo invented the modern system of notation ... music. Architecture showed its development by the introduction of the Roman style; the art of painting, by miniature pictures.

FIFTH PERIOD.

From Gregory VII. to Boniface VIII. (1078-1303).

CHAPTER I.—EXTERIOR HISTORY.

XLVII.—GENERAL VIEW.

This period marks the complete organization of Western Christendom into one great Christian confederation. Whatever civilization and mental culture the nations possessed, was owing to the Church. In her all find the centre of their unity. This age shows the full development of the power of the popes, and the decline of the empire, which, instead of the protector, became the oppressor of the Church. The influence of the papacy upon society produced marvelous results. The papacy originated the crusades, gave rise to universities, developed jurisprudence, scholastic and mystic theology, encouraged the growth of art, gave rise to thorough national poetry and established Catholic unity: priest, knight and citizen worked side by side, all conditions, politics, science and art, were influenced by religion. All were filled with a love for religion and

liberty. The Church was the protector of national liberties, the advocate of the rights of the individual, the enemy of tyranny in any shape or form. The declaration of the spiritual supremacy over temporal authority, was a duty forced upon the Church by the peculiar circumstances of her position.

XLVIII.—GREGORY VII.—THE RIGHT OF INVESTITURE.

The condition of the Church at the time of Gregory's elevation to the papacy was most deplorable: The bishops, by reason of the fiefs obtained from the emperors, became the emperors' strongest allies against the kings. For this reason, the latter sought to fill the vacant bishoprics with men on whose political fidelity they could depend rather than select men whose vocation and capacity would enable them to govern the Church in the spirit of Christianity. At first the temporal princes exercised an undue influence upon the election of a bishop; later they made arbitrary appointments, still later they bestowed upon the prelates the insignia of their office, the ring and the crosier. This was called the right of investiture. Thus unworthy men, stained with simony and concunbinage, were forced upon the Church. As long as this arbitrary rule was exercised no hope for reform could be entertained. Hence Gregory commenced his great work with the restoration of the liberties of the Church and the reformation of the clergy. Gregory VII., as Cardinal Hildebrand, had held responsible positions under five popes. After the death of Alexander II he was, by the unanimous voice of the clergy and people, called to the papal throne. No one knew better than he what a gigantic struggle he would be obliged to undertake to free the Church from the evils that beset her. He had as early as

1073 addressed a letter of remonstrance to Henry IV (1056-1106), the dissolute king of Germany, advising him to amend his life.

At the first Lenten Synod (1074), Gregory restored the ancient laws of the Church, forbidding the clergy to hold benefices, to practise simony or to live in concubinage. He forbade the people to assist at the services of such clerics, thereby making the people the executors of ecclesiastical law. The guilty clergy offered the most determined opposition. Bishops who undertook to force the decrees were assaulted and threatened with death. Gregory excommunicated the counsellors of the king, who had been guilty of simony and he also forbade investiture by laymen. These measures were necessary to put an end to the crying abuses of ecclesiastical discipline. The majority of the bishops appointed by Henry had been associates in his shameful deeds. Bishoprics were sold to the highest bidders and the buyers sold the lower offices.

By reason of his victories over the Saxons, Henry grew arrogant and refused to listen to the representations of the pope. He treated the laws of the Church with contempt, deposed bishops and bestowed upon his concubines the precious stones stolen from the churches. He assembled the venal bishops at Worms for the purpose of deposing the pope. The sentence of deposition was announced to the pope by Henry in a letter addressed to "The False Monk Hildebrand." Gregory now resolved upon severe measures. At the Lenten Synod, 1076, sentence of excommunication was pronounced upon the king. By this decision the king was not deposed, but according to the Germanic law, declared incompetent to govern.

Even the friends of Henry abandoned him now. Gregory, solicitous for the temporal and spiritual welfare of the king made efforts to effect a reconciliation. He prevailed upon the princes, then assembled at Tribur (1076), not to elect a new

king. Seeing that he could conciliate the pope more readily than the princes, Henry clad in a penitential garb, went in winter to Canossa (1077), where the pope was then staying and prayed to be absolved from the ban of excommunication. After a three-day's penance, absolution was given him.

The scene at Canossa has often been represented as an act of cruel severity.

It is true the winter was exceptionally cold. Henry and his companions stood in the open air for three days, but during the night they retired into the inn, where food and drink was given them; they were attired in the garb of penitents, worn over other clothing. There is no dishonor in doing penance by one's own free will. Henry was not then emperor and was not forced by the pope, but he prevailed upon the pope to reinstate him and thus prevented the princes from electing another emperor. That the pope ordered Henry as an ordeal to receive the Holy Eucharist is a fable.

Soon after Henry disregarded his promises and united with the enemies of the pope. Thereupon the princes declared him deposed and elected Rudolph, Duke of Suabia. The pope again excommunicated him but Henry disregarded the act of the pope, appointed an anti-pope, besieged Rome five times, and amongst other depredations set fire to St. Peter's. Gregory, having been freed, went with Robert Guiscard, Duke of Normandy, to Salermo, where he died 1085. His last words were. "I loved justice and hated iniquity; therefore I die in exile." Gregory's character was truly great. He was noble and magnanimous and gentle, though inflexible when bent on doing good. John Von Mueller says of him: "Gregory had the courage of a hero, the prudence of a senator, the zeal of a prophet."

Henry IV died in 1106 without having been reconciled to the Church. The character of Henry V. was even worse than

that of his father. After many contests for the continuance of unlawful practices, he concluded with Pope Calixtus II a Concordat at Worms (1122), in which he guaranteed the freedom of the Church and renounced the right of investiture. The concordat was confirmed by the Ninth Ecumenical Council in the Lateran in 1123.

A similar contest on investiture was waged in England, when Anselm, the saintly Archbishop of Canterbury, defended the rights of the Church against William II and Henry I. By the treaty of Bec (1106) King Henry I. renounced the right of investiture and permitted the free election of bishops and abbots. Upon the death of Anselm (1109) Henry II, desirous of reviving the ancient practice of investiture, raised his chancellor, Thomas A. Becket, to the Archiepiscopal See of Canterbury. The new primate, however, resisted the arrogant pretensions of the king. After years of struggle the glorious defender was, at the instigation of Henry, murdered, December 29th, 1070. Henry sincerely repented and performed acts of public penance.*

XLIX.—STRUGGLE BETWEEN THE CHURCH AND THE HOHENSTAUFENS.—INNOCENT III.—FREDERICK I.

Barbarossa who ruled from 1152 to 1190 violated the Concordat of Worms. His aim was to establish an empire according to the Byzantine idea of absolutism. The jurists of Bologna addressed him in words like these: "Tua voluntas jus est"—"Thy will is law." "Quod principi placet legis habet

*Men well versed in Irish history maintain that the bull by which Pope Adrian IV (1154-1159) is said to have intended to transfer Ireland as a fief to England for the payment of an annual tribute, is a forgery. No mention of it is to be found in the Vatican Archives.

vigorem''—''What pleases the prince has the force of law.''

Frederick made six expeditions into Italy. He confiscated Church property and openly violated the Concordat of Worms. ''The Chancellor Roland'' having been elected pope as Alexander III, (1158—1181) Frederick refused to recognize him and in a conference at Pavia he appointed an anti-pope. Pope Alexander excommunicated Frederick and formed an alliance with the Lombards. The excommunicated prince pursued the adherents of Alexander III with exile, confiscation of property, etc. He plundered convents, devastated dioceses and appointed another anti-pope. He took possession of Rome, but a fearful plague destroyed 2,000 of his men, among them being Rainald, ''the evil demon'' of Frederick, who had twice frustrated a reconciliation with the pope. Finally, Frederick having been defeated in the battle of Legnano (1176), made peace with the pope in the treaty of Venice (1177). The Eleventh Ecumenical Council, the III in the Lateran (1179), ended the schism and decreed that two-thirds of the votes of the cardinals were necessary for the election of a pope. Frederick died in the third crusade in 1190. His son Henry VI, was a cruel, lustful and perfidious ruler. The Church seemed lost and utterly unable to offer any resistance, when Henry suddenly died in 1197.

Innocent III reigned from 1198 to 1216. Of the illustrious race of Conti, he was endowed with extraordinary gifts and talents. Despite his protests, he was elected to the papacy. His first thoughts were directed to the reformation of the papal court; he established great simplicity, reformed the administration of finances and gave public audiences to all. His labors were directed to all parts of the world. During the fourth crusade, he founded the Latin empire at Constantinople (1204—1261; he protected the indissolubility and sanctity of marriage in France; he procured the victory of Tolosa in

Spain (1212), by means of which the power of the Saracens was destroyed. Innocent exercised his papal authority also in England, Portugal, Aragon, Norway, Hungary and Bulgaria.

John Lackland, king of England, having refused to approve the election of Stephen Langton to the Archiepiscopal See of Canterbury, the pope placed his kingdom under an interdict in 1208. Having submitted to the Apostolic See, the barons sustained by the new archbishop rose against the arbitrary rule of the king and wrested from him the great Charter of Liberty (1215). Pope Innocent disapproved of the manner in which the barons acted and rejected the Charter, but promised to remove their grievances. During the reign of Henry III, son of King John, the great Charter was renewed.

Towards the close of his life, Innocent convoked the Twelfth Ecumenical Council, IV in the Lateran in 1215. This council proved to be an imperial diet of all Christendom. The council decided to organize a new Crusade. It also passed several important laws of discipline, such as the obligation of annual confession and Easter Communion, etc. Innocent died in 1216. His pontificate is the most illustrious in history.

Frederick II, son of Henry VI, was, with the consent of Pope Innocent III, elected emperor of Germany in 1213. He adopted the policy of his predecessors, seeking to raise the state power upon the ruins of ecclesiastical rights and municipal liberties. After the death of Pope Innocent, Frederick's character revealed itself in acts of violence and duplicity. He maliciously put off the promised Crusade for more than twelve years and declared himself excommunicated in case he did not undertake the crusade by 1227. He established a colony of Saracens in Italy, at Lucera, with whom he formed a secret alliance against the Church.

Despite his excommunication, he set out for Palestine, where, by a malicious treaty with the Sultan of Egypt, he be-

trayed the Church to the Saracens. The Christians were permitted to rebuild the walls of Jerusalem, but the Sultan of Damascus refused to recognize the treaty. As early as 1230, hordes of Saracens laid siege to the defenceless city, murdering its inhabitants.

Frederick, having promised to amend his life, was absolved from the ban of excommunication (1230). His chancellor, Peter de Vineis, died in prison. Frederick, at last, became an infidel and proclaimed that Moses, Christ and Mohammed were three impostors. He openly attempted to destroy the papacy. Having again been excommunicated, he prevented the assemblage of a council at Rome by imprisoning and murdering many innocent prelates. The Thirteenth Ecumenical Council finally convened at Lyons (1245). Frederick was placed under interdict. His rage knew no bounds. Priests, women and children were slowly martyred for no other reason than their relationship to his enemies. Frederick died apparently penitent (1250). He had prepared the downfall of the Hohenstaufens, whose last scion, young Conradin, having been defeated by Charles of Anjou, was beheaded at Naples (1266) despite the petition of the pope.

L.—CONDITION OF THE CHURCH TO THE TIME OF BONIFACE VIII.

After the fall of the Hohenstaufens, the German princes cared little for Italy. At the instance of Pope Gregory X, Rudolph, Count of Hapsburg (1273—1291), was elected king of Germany and invited by the pope to receive the imperial crown. The new emperor faithfully kept his promise—not to interfere with the rights of the Church. In the year 1274, Gregory convoked the Fourteenth Ecumenical Council at Lyons, which confirmed the peace with Rudolph, concluded the reunion of the schismatic Greeks with the Church and enacted

canons respecting morals and discipline. Gregory VII decreed that the cardinals assembled for the election of the pope should, after a certain time, be obliged to fast in order to hasten the election. St. Thomas Aquinas died while on his way to the council and St. Bonaventure, during its session.

From the pontificate of Martin IV (1281—1285), the French exercised an influence which proved even more disastrous to the interest of the papacy than that of the Hohenstaufens. Boniface VIII, (1294—1303), a man of great mind, extensive knowledge and inflexibility of character, resolved to follow the example of his great predecessors, Gregory VII and Innocent III. He assumed a determined attitude against any encroachments upon the rights and liberties of the Church. A great difficulty arose between him and the king of France, Philip the Fair, who oppressed the Church, appropriated her revenues, falsified bulls and spread the grossest calumnies against the pope.

In the bull 'Deum time,'' falsified by Peter Flotte, chancellor of Philip the Fair, Boniface is made to say: ''The pope is supreme over the king in temporal things.'' But Boniface and the cardinals declared the bull spurious. No pope has ever arrogated to himself such an authority. Pius IX, in a brief of March 2, 1875, explicitly approved the declaration of the German bishops of January, 1875: ''The supremacy of the civil power within its own sphere is never questioned,'' and Leo XIII, in his encyclical of June 29, 1881, says: ''The Church acknowledges and declares that temporal things belong to the civil power and that the latter is supreme within its own kind, but respecting those things, which, though from different reasons, belong to both, the ecclesiastical and civil power, she desires a harmonious relation between Church and State, thereby avoiding disputes detrimental to both powers.''

Philip was sustained in his pernicious purpose by his

chancellors, Peter Flotte and William of Norgaret. Boniface was about to lay France under interdict and absolve the subjects of Philip from their allegiance, when Siena Colona, at the head of the French mutineers, forced his way into the papal palace, plundered it and threatened the life of the pope. Boniface pardoned the criminals and died soon after in 1303. His death, no doubt, being hastened by the rough treatment he had received. The assertion that he tore his own flesh during an attack of insanity is disproved by the incorrupt state in which his body was found in 1605.

Boniface displayed great zeal for the spread of Christianity, for science and art. He entrusted the conversion of the heathens and Mohammedans to the Order St. Dominic. He founded the "Sapienza" at Rome and established colleges and schools of learning at Fermo, Anagni and other places. He called the celebrated painter, Giotto, to adorn the Church of St. Peter. At a council of Rome (Nov. 18, 1302), he published the celebrated bull "Unam Sanctam," in which the relation of the temporal to the spiritual power is explained and in which the obligation of every Christian, to submit to the pope, is dogmatically declared.

LI.—THE CRUSADES.

Guided by the spirit of St. Helena, mother of Constantine the Great, many Christians visited the sacred places of Palestine. These pilgrims were subjected to severe hardships and trials, especially was this the case under the rule of Seljuk, who, in the year 1072, abused and murdered the pilgrims, and ended by plundering the Holy City. The object of the Crusades was therefore: 1. To secure protection for the Christians. 2. To rescue the sacred places and guard them against profanation and destruction. 3. To repel the Saracens, who threatened

Christian Europe. The idea of the Crusades originated with the popes who directed them and furnished, from the revenues of the Church, the means necessary for their subsistence. They also granted remission of ecclesiastical penalties to all who engaged in the religious expeditions. The first Crusade from 1096 to 1099, was set on foot by Pope Urban II, at the Synod of Clermont, where the multitudes, whose enthusiasm had already been aroused by Peter the Hermit, in one voice cried out: "God wills it." The army headed by Godfrey de Boullion and other gallant princes, numbered from 300,000 to 600,000 men. On July 15, 1099, they took Jerusalem and proclaimed Godfrey king.

Six other Crusades were undertaken for the deliverance of the Holy Land. After the fall of Edessa, Louis VII of France and Conrad III, of Germany, moved by the soul-stirring words of St. Bernard of Clairvaux, undertook the second Crusade (1147—1149). They made a vain attempt to take Damascus.

The third Crusade (1189—1192), was brought about by the unfortunate battle near Tiberias in 1187, in which 50,000 crusaders were either killed or imprisoned. Saladin conquered Jerusalem and seized the Holy Cross. The army headed by Frederick I, Philip Augustus of France and Richard the Lion Hearted of England, took Acre and obtained freedom for the pilgrims. The fourth Crusade (1202—1204) was chiefly composed of the French nobility and resulted in the founding of the Latin empire (1204—1261).

In the year 1212, 40,000 children sailed forth to conquer the Holy Land. The fifth Crusade (1228—1229), under the leadership of Frederick II, ended in disaster (page 89). The sixth Crusade (1248—1254), was undertaken by Louis IX, of France, who took Damietta in Egypt. Soon afterwards Louis IX was taken prisoner and compelled to leave the territory. Eighteen years later he engaged in another crusade which

ended in disaster. All the territory, including Acre, was lost to the Mohammedans.

Results of the Crusades:—Although the Crusades did not obtain the object for which they were organized, still they were the greatest events of the Middle Ages: 1. They demonstrated the victory of Christianity over sensual man and gave to this period a truly religious character. 2. They secured Europe against the power of Mohammedism. 3. They stimulated intellectual development in art and science, especially Greek and Arabian literature. 4. They fostered the religious spirit of knighthood, whose flourishing condition began in the year 1100. 5. They promoted the spirit of unity among the nations of Europe, revived Christian charity. This period was fruitful in grand endowments, religious orders, etc. They promoted the influence of the Church and of the Holy See. 6. They gave rise to independent municipalities, developed citizenship and served to weaken the system of feudalism. 7. They gave a new impulse to manufacture and commerce. Witness the flourishing condition of the Italian republics. 8. Many of the separated Greeks returned to the Church and a new and vigorous life was given to the missionary labors in the East.

LII.—RELIGIOUS ORDERS OF KNIGHTS.

The order of Knighthood owes its origin to the warfare with unbelievers. Its constitution combined the essential elements of the military and monastic life and prescribed as a fourth row, warfare against unbelievers. The members of the order were divided into three classes: Priests, for the care of souls; Knights, for contest and the defense of pilgrims; Serving-brothers, for the care of the sick pilgrims. The Knights

were governed by a grand-master: 1. The Knights of St. John the Baptist, or Hospitalers, were founded in 1048, for the care of the sick. They became a military order in 1118, and wore a black mantle ornamented by a white cross. On the conquest of Palestine, they were assigned a residence in Rhodes (1310), and later in the island of Malta (1530). From this circumstance they received the name of Knights of Malta. 2. The soldiers of the Temple, or Templars, so called from their residence on the site of the Temple of Solomon, were founded by the French about the year 1118. Their habit was a white mantle ornamented by a red cross. This order was abolished in 1312. (See page 109). 3. The order of Teutonic Knights was established by the Germans during the siege of Acre (1190). Their habit was a black mantel ornamented with a white cross. In 1226 these Knights were assigned the duty of protecting the Christians against the pagan Prussians, and by their zealous efforts they contributed largely to the conversion of this barbarous tribe.

Influence of Knighthood.—1. The military orders inspired the nobility with sentiments of faith and honor. The conferring of arms on a knight was accompanied by religious ceremonies. 2. What the Olympic and Isthmean games were of old to Greece, chivalry became now to the Middle Ages. 3. In the twelfth century the knights were animated by a spirit of religion. But later on, with wealth and luxury, corruption crept in and religious ardor was superceded by rudeness, brute force and predatory combats.

CHAPTER II.--INTERIOR HISTORY.

A.—HERESIES AND THE REPRESSIVE MEASURES EMPLOYED AGAINST THEM.

LIII.

1. This period was prolific in fanatical sects which opposed every visible ecclesiastical organization, destroyed churches and monasteries, abused priests and practised all sorts of shameful excesses. Prominent among these sects were the Waldenses who derived their origin from the layman, Peter Waldo (1170). They endeavored to revive the apostolic life and rejected nearly the entire public worship of the Church.

2. *The Manichean Sects.*—The Manichean errors appeared under the new name of the Kathoroi and Albingenses who were named after the city of Albi in southern France. The religious and moral doctrines of these fanatics contained all the essential elements of Manichaeism. The "Perfect," received the consolation called "consolamentum," a spiritual baptism and the "endura," which signified voluntarily or involuntarily, death by starvation. They practised carnal excesses and upheld lying and hypocrisy. Whenever possible, they perpetrated

deeds of violence, destroying churches, monasteries, etc. These crimes compelled both the Church and the civil power to employ severe measures against them.

LIV.—THE INQUISITION.

The Church condemns recourse to violence as a remedy against heresy. She desires only to guard the faithful against perversion. The sects of the Middle Ages, especially the Albingenses were equally dangerous to Church and State. The III Council of Lateran in 1179, recounts that they inflicted inhuman cruelties upon the faithful, sparing neither churches, widows, orphans, age nor sex, but like the pagans of old, destroyed and annihilated everything, so that the civil power was compelled to use rigorous measures against them. "These sects," says a great historian, 'that have called forth the severe and repressive legislation against the heretics, were the Socialists and Communists of the age." They interfered with family and domestic ties, attacked the sanctity of marriage and the rights of property Had they succeeded in their efforts, the results would have been a universal revolution, a return to barbarism and pagan lawlessness.

The character of these sectaries forced the Church and State to engage in bloody wars, which gave occasion to great cruelty on both sides. The Church, not only did not favor this cruelty, but contended against it with all the means at her command. To avoid arbitrary measures against heretics, the Church adopted at the Third (1179) and Fourth Council of Lateran (1215), a method of inquiry, the so-called Inquisition, which began its work after the Synod of Toulouse (1219). In the year 1232, the Dominicans were appointed Inquisitors. They were bound under oath to search out heretics and their abettors, but had no

power to punish. A person found guilty of heresy was handed over to the civil authority for punishment. The disciplinary enactments against heretics were very severe. Amongst them were expulsion, torture and death. The impious Frederick II added the penalty of death by fire. One cannot help regretting these extreme measures of the Middle Ages, since they naturally led to hypocrisy and deception, but to judge correctly of the Inquisition and its methods of dealing with heretics, we should carefully note the following facts:

1. The Middle Ages were eminently religious in character, Church and State were intimately united. To the public mind, heresy was equally dangerous to both. The heretics perpetrated deeds of shame and violence, feigned Catholicity and upheld lying; hence it was necessary to guard against them. 2. The principles and ideas of those times were different from our own. This is evident from the fact that in the sixteenth and seventeenth centuries, Protestants fiercely persecuted and tortured the Catholics. Luther, Melanchton, Calvin and other reformers explicitly approved of capital punishment to heretics. Calvin even wrote a special work in defense of this principle: "Jure gladii haereticos esse coercendos"—"Heretics are to be forced by the sword." The Protestant principle "cujus regio, ejus religio"—"He who rules the region, dictates it religion," was but the practical application of this principle. 3. The legislation of the Middle Ages enacted severe punishments. The torture itself was used by the civic courts of every state and continued to be in vogue during the eighteenth century. Austria used it as late as 1840, at which time it was abolished. 4. The Inquisition had also to deal with persons guilty of immorality, larceny and murder. Crimes which even in our day, are punished by imprisonment and death. 5. The number punished by the Inquisition has been enormously exaggerated. At first the Protestants estimated the number at 430, later at 50,000, and

according to Hugo Grotius, the number was 100,000. It is well to note here that during the six years of the French revolution, more were executed than by the various Inquisitions in 600 years. In Rome the death penalty was rarely inflicted on heretics, and all excesses committed throughout the world were severely condemned. The Spanish Inquisition, the Inquisition of Venice and other countries were chiefly civil tribunals and cannot be identified with the Inquisition of the Church. Their excesses cannot, in the least, be charged to the Church.

The secret aim of the Inquisition established by Ferdinand and Isabella (1481), was to curb the power of the nobility, but its avowed office was to ferret out the disguised Jews and Mohammedans, who secretly assailed Christianity. Many of these had been ordained priests and bishops. In the year 1497, about 1,000 Franciscan monks, unwilling to yield to ecclesiastical reforms became Mohammedans. The Spanish Inquisition was also directed against immorality, murder, usury, etc. The king appointed the grand Inquisitor, the counsellors and officers. He issued the statutes. In his name the penalties were decreed. Popes and bishops were often obliged to reprimand the Inquisitors, who, besides their immediate aim, sought also to increase the power of the monarchy and lessen the independence of the clergy and the nobility. Later on, the king made use of the Inquisition against disgreeable bishops and nobles who could not be summoned before the ordinary tribunals. Even the pope experienced much difficulty in rescuing Cardinal Bartholemew of Caranza, primate of Spain, from the hands of the Inquisitors. The Holy See, frequently exercised its full influence and power against the Inquisition. Leo X, excommunicated all the Inquisitors of Toledo. Ranke, Guizot and other historians maintained that the Spanish Inquisition was a purely political institution. Its most zealous advocates were certainly men, who, like Pombal, had made

themselves odious to the Church and fostered the absolutism of the crown. The number of victims has been greatly exaggerated. Nearly 99 per cent of those who went to the Auto da Fe, performed merely an ecclesiastical penance. They wore the Sanbenito or blessed penitential garb during the absolution.

The persecution of the Jews occasioned by their usury and other crimes, were never approved of by the Church. On the contrary, Popes Innocent IV and Paul II and many bishops protected the Jews. They also strictly prohibited their compulsory conversion.

B —MONASTICISM.

LV.—THE CONGREGATIONS OF THE BENEDICTINE ORDER—RELIGIOUS CONFRATERNITIES.

The reformatory influence of monastic life was felt throughout the world. Owing to excessive wealth, together with a disregard of the letter or the spirit of their rule, many of the early orders declined, thus giving place to rising congregations founded on primitive purity and holiness. Not a few excellent congregations were established on the Rule of St. Benedict:

1. The congregation of Clugny, which had, under its authority, more than 2,000 monasteries, had a share in all the ecclesiastical reforms (see page 81). 2. The Cistercian, so called from the wild valley of Citeaux, near Dijon, reformed the order of St. Benedict. Its influence was greatly enhanced by St. Bernard who entered the order in the year 1113. St. Bernard founded a new house at Clairveaux or Clear Valley, which became a model of monastic life. The celebrated statesman and

monk, Suger, reformed the monastery of St. Denys, taking for his model the renowned Clairveaux. To the Cistercian Order we are largely indebted for the conversion of the Slavonic and Germanic North.

3. The Carthusians were founded by St. Bruno (†1101), who, moved by the holy life of his companions or frightened by some singular occurence, retired to the desolate valley of La Chartreuse, near the city of Grenoble, where he laid the foundation of his order. Its rules were severe in the extreme, perpetual silence broken only by the greeting: "Memento mori," or "Be mindful of death," abstinence from flesh meat, and other mortifications. The monks cultivated the soil, transcribed books and distinguished themselves in learned pursuits. Many religious confraternities were established during this period. 1. The Premonstratensians were founded by St. Norbert at Premontre, near Rheims, who converted the Wends. 2. The Beguines and other associations of pious seculars, who led a contemplative life and devoted themselves to the care of the sick. 3. The Trinitarians and others who devoted themselves to the ransoming of Christian captives.

LVI.—THE TWO GREAT MENDICANT ORDERS.

1. St. Dominic, born of the noble race of Castile, was distinguished in his early youth by piety and love for study. Having been ordained priest, he went in company with his bishop, to the south of France, where he witnessed the atrocities committed by the Albingenses. The sight of so many ruined souls moved him to devote his life to their conversion. In order to combat this heresy, he founded in the year 1215, the Order of Friars Preachers, also called after their founder, Dominicans. Though the order exacted great poverty, its mem-

bers living on alms, it spread with great rapidity. Dominic died 1221. To him we are indebted for the devotion of the Holy Rosary.

2. St. Francis was the son of a wealthy merchant of Assisi. In his youth he was gay and fond of the pleasures of the world, but always displayed kindness and generosity to the poor. While suffering from an attack of sickness he reflected on his past life and resolved to abandon it for the service of God. Having renounced his inheritance, he embraced a life of abject poverty and devoted himself to the care of the sick and the poor. Touched by a sermon on Math. x., 9, he conceived the idea of founding a society of men, who, after the manner of the Apostles, should go about evangelizing and exhorting to the practise of penance. Innocent III, approved the association, which soon numbered 5,000 members.

On account of their great humility, they were called the "Little Brethren or Friars Minor." Many pious virgins associated themselves with St. Clare of Assisi, pupil of St. Francis, for the purpose of leading a religious life. St Francis gave them a rule. They are now called Poor Clares. In the course of time, St. Francis founded a third order for persons, who, though living in the world, desired to follow the spirit of his rule. This order has given many saints to the Church and has been frequently recommended by the popes, notably Leo XIII.

St. Francis extended his labors to the East. He preached before the Sultan of Egypt and obtained freedom for the Christian captives. St. Anthony of Padua, distinguished by his piety and learning, became a member of the order. Francis was of a poetical mind and had sincere love for all creatures. His hymns abound in the tenderest expressions of divine love In the year 1224, our Lord appeared to him on Mount Alverno, and imprinted on him the "stigmata," or the marks of his

wounds. Two years later (1226), St. Francis died on the bare ground in the church. He was canonized 1228.

Owing to the political and religious conditions of the age, the mendicant orders spread with wonderful rapidity. By their poverty, they reconciled the enemies of wealth in the Church. A noble emulation arose between both. Members of each order were appointed teachers in the universities. By their constitution, which prescribed poverty for the whole order as well as for the individual members, they were better protected against pride and wealth, than the earlier orders. They acquired great renown in the care of souls and in the instruction of the masses.

Constitution of the Mendicant Orders.—At the head of each monastery was a guardian or prior. For each province a provincial was appointed; the government of the whole order was vested in the general. General chapters were held every three years. The site of the monasteries is taught in the following verses:

"Bernardus valles—montes Benedictus amabat, Oppida Franciscus—magnas Ignatius urbes." "Bernard loved the valleys, Benedict the mountains, Francis the villages, Ignatius the large cities."

C.—SCIENCE AND ART. WORSHIP AND THE RELIGIOUS LIFE.

LVII.—ECCLESIASTICAL SCIENCE.

The pontificate of Gregory VII, gave a new and vigorous impulse to the progress of learning The cathedral and cloisteral schools were transformed into universities, corporations or

national unions. These institutions of learning were established under the supervision of the popes who incorporated ecclesiastical benefices for their maintenance and conferred great privileges upon professors and students, dispensing them from the canonical hours. The origin and maintenance of these institutions of learning was exclusively due to the clergy. Hence these universities flourished while they were under the influence of the Church. Later on, when the State assumed control they declined. The curriculum of scientific studies embraced theology, philosophy, jurisprudence and medicine.

Mediæval theology, includes Scholasticism and Mysticism. The scholastic theory, or doctrine of the schools, endeavored to show the reasonableness of faith by dialecties and deductions after the manner of Aristotle. At first its success was marvelous, but later dialectics degenerated into useless subtleties. Mysticism taught the union of the soul with God by intuition.

Here and there it developed into fanaticism. To avoid degeneracy, both theories should supplement each other. This rule was generally observed by the most renowned theologians of the Middle Ages.

Following the example of John Damascene, scholasticism defended the whole Christian dogma. The most distinguished scholastics of this period were: St. Anselm, archbishop of Canterbury (†1109), Peter Lombard (†1164), "Magister Sententiarum." His books of sentences were the principle work of the Middle Ages. Among them are also numbered Alexander of Hales (†1245); the two great Dominicans, Albertus Magnus (†1280) and his distinguished pupil, Thomas Aquinas (†1274); the Franciscan Dun Scotus (†1308)

The followers of the former were called Thomists, and of the latter Scotists. No less distinguished by their piety and learning were Sts. Bonaventure (†1274) and Bernard (†1153).

Of the above, the following were placed among the doctors of the Church:

1. St. Anselm, abbott of Bec, in Normandy, later archbishop of Canterbury, champion of the ideas of Gregory VII, and defender of the liberties of the Church in England, author of the profound writings: "Cur Deus Homo"—'Why God became man," by the so-called ontological argument.

2. St. Bernard of Clairveaux, a most extraordinary man and representative of the age in which he lived, master of spiritual life, was renowned for his daily question: "Bernarde, ad quid venisti?" "Bernard, why hast thou come hither?" This saint was the apostle of his time. He shared in all important events and communicated his ardent love for God to all who approached him. Endowed with rare eloquence, he became the arbiter of nations, the peace-maker between princes and people, the opponent of heresy and vice. He performed many miracles, and with undaunted candor remonstrated with both princes and popes. He advised and directed Pope Eugene III, who had been a monk of Clairveaux, and previous to his election to the pontificate, the spiritual son of St. Bernard. His love for the veneration of the Blessed Virgin and her Divine Infant was expressed in numerous eulogies and pious hymns, as "Jesu Dulcis Memoria." The celebrated "Memorare," however, is not from St. Bernard, but from Claude Bernard, a French priest (†1641).

3. St. Thomas, Count of Aquino, pupil of Albertus Magnus, is renowned for his profound knowledge and humility, innocence and tender piety. Contrary to the wishes of his parents, he entered the order of St. Dominic, and taught in Cologne, Paris, Rome and Naples. He is known as Doctor Angelicus, or "Angelic Doctor." He persistently refused any ecclesiastical dignity. His most renowned work is the "Summa Theologiæ." He composed many touching prayers,

such as the Office of Corpus Christi, and hymns: "Pange Lingua," "Sacris Solemnis," "Verbum Supernum," "Adora Te Devote," "Lauda Sion Salvatorem." He died on his way to the council of Lyons, 127

4. St. Bonaventure, endowed with supernatural wisdom and an ardent love of God, was called Doctor Seraphicus, the "Seraphic Doctor"; entered the order of St. Francis. He acquired great fame as a mystic writer, as general of the order and cardinal of the Church. He died during the sessions of the council of Lyons (1274), at which he had succeeded in effecting a reconciliation of the Greeks to the Church. The pope and nearly the entire council followed the remains to the grave.

LVIII.—RELIGIOUS ART.

The religious spirit of the Middle Ages found expression in many beautiful hymns, such as the soul stirring "Dies Irae," by Thomas, of Celano; the pathetic "Stabat Mater Dolorosa," by Jacopone da Todi; the touching "Jesu Dulcis Memoria," by St. Bernard; the "Lauda Sion Salvatorem," etc., by St. Thomas Aquinas; the "Veni Sancte Spiritus," and many hymns of St. Francis and his disciples, containing the most tender expressions of divine love. To these were added many beautiful hymns in the mother tongue, which were chanted by the people during the public services of the Church. The greatest production however, and one which contained the summary of mediæval knowledge, was the "Divina Comedia" of Dante (†1321).

Architecture continued to be developed. In the construction of churches the Germanic or Gothic (see fig. 6 and 7), replaced the Roman. The pointed arch exerted little pressure

upon the walls, thus making feasible the erection of higher structures with thinner walls and larger windows. It also expressed the spirit of Christianity aspiring heavenward and turning men's thoughts to the life to come. This form of architecture imparted a new impulse to the art of painting. Stained glass, miniature pictures were introduced.

LIX.—DIVINE WORSHIP AND THE RELIGIOUS LIFE.

The Fourth Council of Lateran (1215) ordained that every Christian should, at least once a year, confess his sins and approach Holy Communion at Easter. Auricular confession was not introduced by this council. For proof of this see paragraph 19. Up to this time, the faithful had been obliged to confess three times a year. Holy Communion was only given under one kind. The sanctuary light was generally introduced.

The ancient penitential discipline regarding secret sins, was steadily passing into disuse. Penitential works included prayer, fasting, alms-deeds, pilgrimages and participation in the crusades. The Flagellants, or Scourgers degenerated. Their processions were prohibited by the Church. Indulgences became more frequent. Conditions necessary for gaining an indulgence were: The state of sanctifying grace and sorrowful confession, and a performance of some good works, at times public works, such as building of bridges and monasteries. In the year 1248, an indulgence was granted to those who aided in the building of the Cathedral of Cologne. Alexander of Hales (†1245), gave a beautiful explanation of indulgences, which, he says, are drawn from the superabundant merits of Christ and His Saints. The popes severely condemned the abuses connected with the promulgation of indulgences. This period pro-

duced some excellent preachers. The distinguished Berthold of Ratisbonne, preached, at times, before audiences of 60,000.

The veneration of the Blessed Virgin continued to spread, as we learn from the introduction of feasts, pilgrimages and devotion of the rosary. The Breviary or Divine Office, was introduced about 1300. The Poor Man's Bible in pictorial representations, contained, in wood-cut prints, the principle events of Sacred History. It was introduced to supply biblical and catechetical instructions to those that were not able to get a manuscript copy of the bible. The entire public worship of the Church was represented in plays and processions, which proved a great means of instruction to the unlettered masses. The Church opposed all abuses but permitted innocent and gay amusements. The age was rich in contrasts; on the one side, vice, degeneracy, barbarism; on the other, sublime virtues, profound erudition: Christian morals and ardent charity; "the clearer the light, the darker the shadow."

SIXTH PERIOD.

From Boniface VIII. to the Western Schism (1303-1517).

CHAPTER I.—EXTERIOR HISTORY.

IX.—THE EXILE OF THE POPES AT AVIGNON.

Clement V, the second successor of Boniface VIII, was elected through the influence of France. The new pope servilely acceded to the wishes of the French court and took up his residence at Avignon, thereby laying the foundation for the 70-years captivity (1309—1378). This period has been designated as the Babylonian captivity. King Philip IV, of France, to set a brand upon the memory of Boniface VIII, urged Clement to convoke an Ecumenical Council. The pope complied with the demands of the king and convoked the Eleventh Ecumenical Council at Vienne in 1311, which, however, declared the charges against Boniface to be unfounded and his memory free from the sin of heresy. But with regard to the Order of Templars, the king attined his object. In his "apostolic solicitude," Clement V, suppressed the order in 1312.

The charges against the Order of Templars as such, are certainly unfounded; most of the Templars were proven innocent. The true cause of their suppression was, Philip's hatred

increased by the fact, that in his contest with Boniface VIII, they had sided with the pope against himself. Another motive was, his greed to seize the vast possessions of the knights in France, contrary to the promise he had made to hand the property over to the Knights of St. John. The grand master, John of Molay, and 54 knights, were burned alive in Paris (1314), protesting their innocence. At the request of Catherine of Sienna, Pope Gregory XI, returned to Rome, where he died (1378). By the unanimous choice of the sixteen cardinals who had accompanied Gregory to Rome, Urban VI, a very able man ascended the papal throne. The six cardinals remaining in Avignon assented to the election.

But when Urban insisted on measures of reform, and otherwise treated the refractory cardinals harshly, they deserted him and elected an anti-pope. To justify their action, they alleged that the election of Urban was invalid owing to the pressure exercised on the electors. The consequence of these proceedings was the deplorable forty years' schism. The council of Pisa (1409), to adjust the schism, deposed the lawful pope, Gregory XII, as well as the anti-pope, Benedict XIII, and elected a new pope in the person of Alexander V, who was soon after succeeded by the ill reputed John XXIII.

The whole proceedings of this council were invalid.—John XXIII was no doubt, an unworthy pope. His faults, which have been greatly exaggerated, cannot be charged to the Church, as he was elected solely by the adherents of the anti-pope, his election was invalid and uncanonical. Towards the last, he led a holy life and died in peace with the Church.

LXI.—THE COUNCIL OF CONSTANCE (1414—1418).

At the request of the Emperor Sigismund, numerous prelates and temporal princes assembled at Constance. This

assembly was claimed by its members to be an Ecumenical Council, but the lawful pope being absent, this claim was unfounded. The chief objects of the council were:

1. The condemnation of the heresy of Huss. 2. The termination of the schism. 3. Reformation of the Church in its head and in its members.

By a majority vote of the nations represented, the council decreed the deposition of John XXIII. The method of voting by nations was illegal and contrary to the custom of the Church, which was that the cardinals should vote individually. In this case voting by nations was adopted for the purpose of destroying the influence of many Italian adherents of the anti-pope. In the twelfth session John XXIII. was formally and solemnly deposed.

Gregory XII., the only lawful pope, having recognized and authorized the council, thereby rendering valid its subsequent acts, resigned for the sake of peace. But Benedict XIII., the pope of Avignon, refused to resign; therefore the Council deposed him in its thirty-seventh session and proceeded to the election of a new pope. The choice fell upon the able Martin V.

VIEW OF THE SCHISM.

Avignon.	*Rome.*	*Pisa.*
Clement VII.	*Urban VI.*	*Alexander V.*
	Boniface IV.	
Benedict XIII. (Deposed.)	*Innocent VII.*	*John XXIII.* (Deposed.)
	Gregory XII. (Resigned 1415.)	

Martin V: 1477.

From the election of Martin V, the Council of Constance must be acknowledged as the Sixteenth Ecumenical Council (1417).

The Council put forth the proposition: "The Council is superior to the pope." But it should be remembered that the the first decrees of the council were illegal, having been issued by prelates owing obedience to John XXIII; further, that those decrees, which were passed through necessity, "for the removal of the schism," have no permanent binding force. The popes confirmed only those decrees that were passed,

1. In accordance with the proper order, not merely by the majority vote of nations. 2. On matters of faith, and (3), without derogating from the dignity and supremacy of the Apostolic See.

LXII—THE SEVENTEENTH AND EIGHTEENTH ECUMENICAL COUNCILS.

Alexander VI.—The desire to reform the Church induced Pope Eugene IV, to convoke a council at Basle. To facilitate the negotiations between the Greek and Latin Churches, the Council was first transferred to Ferrara, then to Florence. Some prelates remained at Basle and continued the Ecumenical Council. They renewed the decrees which asserted that the council is superior to the pope, and they elected an anti-pope. Only seven bishops were present. The real council at Florence did very little in the matter of reform, but succeeded in reuniting the Greeks with Rome (1439). The Greeks accepted the primacy, for which they were abused in Constantinople. The Turks put an end to the controversy by taking the city (1453). The first sessions of the Council of Basle, in as far as

they are recognized by the pope and the council of Florence, as the continuation of that of Basle, together, form the Seventeenth Ecumenical Council (1431—1439).

Rodrigo Borgia, elected to the papal throne under the name of Alexander VI, possessed a vigorous intellect but was more of a worldly than a spiritual prince. Though the accusations brought against him, have been greatly exaggerated, he was certainly an unworthy successor of Peter. He regulated the missionary work in the New World and by the celebrated line of demarkation prevented the war between Spain and Portugal. He exercised a severe censorship regarding publications, subdued the rebellious nobles within the States of the Church, reformed jurisprudence, gave public audience every week, labored in the interest of peace and security and promoted commerce. He died of a malignant fever (1503), but not of poison as has been asserted.

In him were verified the promises given to Peter, for despite his personal unworthiness, he never led the Church into error. On the contrary he gave her splendid regulations and enactments. Jerome Savonarola, an eccentric and fanatical Dominican of Florence, having aroused the people to sedition, was handed over to the secular authorities, condemned to death and executed (1498).

Savonarola was a schismatic and a reformatory demagogue; he was no forerunner of Luther as has been asserted by the modern champions of protestantism. He died repentant.

At the earnest solicitation of the princes, Julius II, an able ruler and general, convoked the Eighteenth Ecumenical Council (V) of Lateran (1512), the main object of which was, the reformation of the Church and the organization of crusades against the Turks. Leo X continued the Council up to 1517.

The numerous decrees of the Conncils were of little avail. The ancient laws were wholesome but the failure was, in their

observance. The weakness of the papacy pervaded the whole Church; a revolutionary movement was in process and could no longer be suppressed. It was only by a painful operation, that the germs of disease could be destroyed and the health of the Church restored.

LXIII.—CHURCH AND STATE.

The relation between Church and State gradually underwent an essential change. The State undertook to disrupt its close alliance with the Church and proclaimed the superiority of the temporal over the spiritual power. It claimed the right of interference with ecclesiastical jurisdiction and appropriated the revenues of the Church. It may be well to remind the reader that during this period John Nepomucene gained a martyr's crown in defending the right of the Church and the seal of the confessional (1393).

The western schism was a great misfortune. Every anti-pope sought to increase his followers by the grant of privileges and concessions. Thus authority was weakened and rebellion fostered.

The first opposition to the Church broke out in France in the contest of Philip IV, against Boniface VIII.

The petty princes of Germany, striving for both civil and ecclesiastical independence, prepared the masses for opposition to the Church.

Owing to the right of recommending candidates and installing them in vacant benefices, numerous complaints were raised against the Holy See. Further the heavy taxes and imposts levied upon the Church were a fruitful source of complaint. But the right of filling ecclesiastical benefices counteracted the spirit of caste as well as the ambition of many mon-

asteries and prebends that were inclined to grant admission only to the nobility. It also curbed the arrogant pretentions of the laity.

The tributes paid to the Holy See, were levied for the support of the Crusades, for the foundation and maintenance of the higher institutions of learning and for objects of general utility.

The residence at Avignon was a great misfortune for the Church, because, being deprived of the revenues of the States of the Church, the popes were obliged to place heavier burdens upon the people.

The general discontent was increased by bad princes, who, like Frederick II and Philip IV, plundered churches and appropriated their revenues.

LXIV.—PROPAGATION OF CHRISTIANITY IN AMERICA.

The discovery of America (1492), by the pious Christopher Columbus, opened a new field for the missionary labors of the Church. Pope Alexander VI, commissioned Ferdinand the Catholic, to have Christianity introduced into the New World. The first missionaries were Benedictines, Hieronymites, Franciscans and Dominicans. Their labors were in a great measure frustrated by the avarice and cruelties of the Spanish settlers, who compelled the natives to work as slaves. The missionaries stoutly denounced the enslavement of the Indians as being a violation of their natural rights and the laws of Christianity. At an early period, Negroes were brought from Africa, to replace the Indian slaves. After the death of Ferdinand, Cardinal Ximenes, regent of Spain, prohibited this practice. Bartholemew de las Casas, a member of the Dominican Order, wished under certain restrictions, to have the Negroes who

were slaves, employed in the labors of the colonies, instead of the weaker Indians. For this reason he has been unjustly accused of introducing the slave-trade, whereas he was the true apostle of the Indians, the staunch defender of their personal freedom. He crossed the ocean sixteen times to defend their rights; the friends of slavery maintaining that the Indians were but irrational beasts and born to slavery.

Pope Paul III, in a bull issued in 1537, vindicated the liberty of the Indians and maintained that as they belong to the human race, they are heirs to the rights of man. The decrees of this bull were frequently renewed by succeeding popes. Their example was followed by the kings of Spain. The missionaries were the zealous apostles of peace and true friends to the persecuted natives. They compiled grammars, dictionaries and other works in the native tongue of the aborigines, and thus won the most savage tribes to Christianity. Together with the other religious orders, the Jesuits labored in Peru, Chili and Mexico. Bishoprics were established in the different parts of Spanish America, seminaries founded and provincial and diocesan synods held to promote the cause of religion. Clergy and religious were animated with zeal for souls.

St. Louis Bertrand labored in Columbia, St. Francis Salano in La Plata and Peru. St. Peter Claver became the apostle of slaves. St. Rose of Lima, is the first canonized saint of America. To the Catholic Church, America owes her discovery and her civilization.

CHAPTER IV.—INTERIOR HISTORY.

A.—HERESIES.

LXV.—JOHN WICKLIFFE AND JOHN HUSS.

1. John Wickliffe, born at the village of Wickliffe, Eng., (1324), resisted the claims of the pope regarding the right of tribute from the English nation. At the same time he brought accusations against the Holy See. By these means he gained the favor of the king and was appointed Professor of Divinity at Oxford. In this position he soon grew arrogant and openly taught Pantheism, Predestination and Rationalism. His doctrines may be summarized under the following heads: "Every being is God"—"evil springs from the law of necessity"—"sin is not detrimental to the predestined"—"scientific institutions and especially the religious orders, are diabolical in origin"—"the Bible is the only source and rule of faith"—"temporal and spiritual rulers, who have fallen into mortal sin, can no longer hold power"—"the pope is Antichrist"—"Christ is not morally present in the Holy Eucharist"—"auricular confession is superfluous, etc." These teachings of the heresiarch soon

bore their fruit. Wickliffe's adherents excited the peasants to insurrection, for which they were condemned and punished by the king.

2. John Huss, an enthusiastic Bohemian, and professor of the university of Prague, became an ardent defender of the errors of Wickliffe. He created animosity between the Czechs and the Germans and succeeded in having the German nations deprived of their influence at the university. In consequence of this injustice, 30,000 students left Prague and the university lost its renown. Huss now proceeded to preach the errors of Wickliffe. He opposed ecclesiastical censures, thus bringing upon himself the excommunication of the pope. Despite his suspension he continued to preach, deceiving the pope, while his adherents engaged in deeds of violence.

Doctrine of Huss.—"The Church is the congregation of the predestined"—"Priests must preach the word of God regardless of the censure of the Church"—"If the clergy abuse temporal things, secular princes may confiscate, since all things belong to the just," as the the Apostle (I. Cor. iii) says: "All is yours." "Temporal and spiritual rulers, when satisfied by the testimony of their own conscience, that they are in mortal sin, lose in that moment all power, hence they must lay down their office." Huss was obliged to admit before the council, that he had advised his followers to use force of arms against the enemies of truth. Like Wickliffe, he flattered the masses and excited them to persecute priests and monks. He appealed to an Ecumenical Council, declaring his willingness to prove to the satisfaction of the council the truth of his doctrines in accordance with the decrees and canons of the Holy Fathers, or to suffer death. King Sigismund having provided him with a letter of safe-conduct, he set out for Constance, where he was kindly received. John XXIII, absolved him from the ban of excommunication, but forbade him to preach or to celebrate

Mass. Having disregarded this prohibition, Huss was arrested and imprisoned in a Dominican monastery. "The dark dungeon," of which so much has been written, is a fable. Huss himself wrote in a confidential letter: "All the clerics and guards of the prison, treat me very kindly." During his trial by the council, he acknowledged some of the propositions taken from his writings, others he repudiated as forgeries.

The council having condemned his errors, Huss refused to retract, on which account, he was deprived of his ecclesiastical dignity and handed over to secular authority for punishment. In accordance with the laws and principles of the age, he having been denounced as a heretic and rebel, was condemned to die at the stake (1415). He was suffocated by the smoke and died almost immediately. His friend, Jerome of Prague, who had abused and murdered monks, underwent the same punishment.

After the death of Huss, the formidable Hussite war broke out 1419-1436, which was the best proof of the dangerous character of the doctrines of Huss. A great number of Bohemians desiring to seize the possessions of the Church, united with the Czesch party and committed shameful atrocities. Finally a treaty was concluded with the Calixtines or Utraquists. To them Holy Communion was permitted under both species. The fanatical Taborites suffered a complete defeat.

1. The punishment of Huss was no violation of the royal letter of safe-conduct, for the letter was addressed to all officials, even to toll and tax collectors, but not to the members of the council. The wording of the letter, granted to Huss only protection against unlawful power and exemption from tolls, etc., but it contained no reference to the council. It was nothing more nor less than a passport, which did not exempt its holder from the authority of the lawful judge. 2. While yet in Prague, Huss himself had no intention of claiming any exemp-

tion from punishment on the strength of this letter; on the contrary, he declared his willingness, if found guilty, to suffer death by fire ("ignis incendio emendare")—on condition that his adversaries should suffer a like punishment in case he was found innocent. At a later period, when his excuses could not free him from prison, he wrote to friends that the letter of safe-conduct was being violated. 3. Contemporaries find no violation of the letter in the arrest and imprisonment of Huss. Even his adherents, expressly declared: "Si convictus fuerit * * * debeat id juxta decisionem concilii emendare." "If convicted he ought to suffer the penalty decreed by the council." The only complaint made was of his arrest before the public trial. But this arrest was entirely justified because Huss disregarded his suspension, continued to preach his errors and probably made an attempt to escape.—That the letter of safe-conduct was not intended to exempt him from lawful authority may be seen from the fact that the anti-pope, John XXIII, though in possession of a letter of safe-conduct from the emperor and the city of Constance, was ousted and deposed by the Council of Constance. 4. The emperor himself, had no intention of granting the heretics a safe-conduct in the sense of perfect freedom and impunity, for in the letter, he demanded that Huss should submit to the decision of the Council of Constance, declaring, that if he persisted in preaching his errors the emperor would be the first to ignite the fire. Huss had nothing to say against this conception of the letter; on the contrary, he expressed his thanks.

The emperor, even if he desired, had neither the right nor the power to protect Huss from the authority of the council. The latter was composed of all nations and was entirely independent of the authority of the emperor. Huss, being a priest, was subject to the council; he himself had appealed to its authority.

The assertion that the council had declared to the emperor that it was lawful to break one's faith to a heretic, is a calumny based upon a forgery of the last century. Finally it should be remembered that the whole proceedings against Huss were begun by the anti-pope, John XXIII, and the unlawful Council of Constance. If censurable, the Church cannot be blamed for it.

B.—SCIENCE, ART AND THE RELIGIOUS LIFE.

XVI.—ECCLESIASTICAL SCIENCE, THE HUMANISTS.

The universities were in a flourishing condition during this period. Before the year 1517, there existed in Europe, more than one hundred universities, of which forty-five had been established since the year 1400. Their attendance when compared to that of the present time, seems almost incredible. The university of Prague had over 30,000 students and 700 professors; many institutions had from 20,000 to 30,000 pupils.

Scholasticism, now and then, degenerated into useless subtleties; the better advocates of this system returned to the principles of St. Thomas, whose works from 1470—1500, were

printed more than 260 times, each edition containing about 1,500 copies.

The principle representatives of mysticism were: Master Eckhard (1329); the two Dominicans, John Cauler (†1361) and Henry Suso (†1365). Gerson (†1429). "The Imitation of Christ" by Thomas a Kempis (†1471), was republished fifty-nine times before the year 1500. The authorship of "The Imitation" is contested; the Civitta Catholica (1875) and other authorities, attributed it to Gerson.

Among the pious virgins of this period were: St Mechtildis, St. Gertrude, St. Hildegarde. The most celebrated commentator of Holy Scripture was Nicholas of Lyra.

Cardinal Ximenes promoted the edition of the Complutensian Polyglot Bible, i. e., the Bible published in many languages at Complutum, in Spain. The study of the oriental languages was pursued with great zeal at the universities.

Translations of the Bible in the vernacular "were not disliked" or prohibited by the Church. Before 1517, Germany possessed fourteen editions of the Bible in High German and five in the Low German dialect, and numerous German editions of separate parts, besides the ninety-eight complete editions in Latin, all published before the time of Luther.

The following countries had translations of the Bible in the mother tongue before the appearance of Luther: Italy in 1471, France 1473, Spain 1477, Holland 1477, Bohemia 1484, England, Denmark, Sweden, Poland.

Many books of devotion and instruction were printed, such as catechisms, poor man's Bibles, pictorial catechisms and manuals of confession.

The doctrine of penance and of indulgences was set forth in a clear and precise manner; particular stress was laid on true and interior sorrow. From 1470-1518, more than thirty collections of German hymns were published. Here is sufficient

proof that German hymns were chanted before the appearance of Luther.

Cardinal Nicholas of Cusa, a man of remarkable versatility of genius, was renowned as an ecclesiastical reformer. He met with great opposition on the part of princes and dissolute monks.

Classical studies, though never neglected during the mediæval times, received a great impulse during the fifteenth century. This was occasioned by the negotiations made for the union of the Greek and Latin Churches by the Greek refugees, who came west after the conquest of Constantinople. The study of pagan authors, or classical studies, was called Humanities, its promoters were named Humanists. These exercised a healthful influence on science and literature, supplanting the awkward language of the later scholastics by a classical Latin. But far greater was their influence for evil, which resulted in a frantic and ridiculous preference for classical expression. Christ was called: "Minerva a Jovis capite orta;" in an overrating of pagan philosophy Plato and Aristotle were placed on the same level with the Bible; in bitter strife with scholasticism, it produced a false enthusiasm for pagan ideas, contempt for the Church, indifferentism and frivolity. Many Humanists ridiculed priests and monks, and by their lascivious writings, undermined religion and morality. Ulrich sung in classical Latin, the consequences of his immorality. We distinguish two periods of Humanism:

1. The ancient and Christian, which prized classical studies without losing sight of the high value of scholasticism, and (2) the latter a new pagan Humanism, whose advocates use their talents and linguistic acquirements against religion and the Church; they were men of dubious character, servile flatterers and beggars, or shameless calumniators. This form of Humanism soon gained preponderance. Nicholas Machiavelli

(†1530), in his book, "Del Principe," and Hutten and other Humanists, in the letters of the "Obscure men" (1516), scornfully derided the authority of the Church and prepared the way for the great schism.

LXVII—CHRISTIAN ART

The most striking proof of the depth of religious feeling during the Middle Ages, were the many eminent works of religious art. Numerous endowments and bequests were made to churches and cloisters, which resulted in the adornment of churches, chapels and even private dwellings with works of art. Magnificent altars, tabernacles, chalices, monstrances, Mass-books and paintings adorned the Churches.

Bramante and Michael Angelo were distinguished as architects. The former began and the latter completed St. Peter's in Rome.

Plastic art produced beautiful sculptures and bas-reliefs in stone, metal, ivory and other materials. Italy was the birthplace of these arts.

Buonarotti (†1564), was a distinguished painter, architect and sculptor. The art of painting had attained the height of perfection. The Dominican, John da Fiesole (†1455), Leonardo da Vinci (†1519), belonged to the school of Florence; Raphael of Sanzio (†1520), to the school of Umbria; Correggio (†1534), to the Venetian school; the representatives of the school of Cologne, were Masters William and Stephen, about 1426; of the Netherland school: Hubert (†1426) and John van Eyck, who invented the mixing of colors with oil; Martin Schon and the Holbeins, Hans the younger and Hans the elder, belonged to the Suabian; the celebrated Albrecht Durer (†1528), to the Frankish school. The works of art, some of which were from unknown

masters, served to teach and edify the faithful. The allegorical representation, "The Dance of Death," reminded the people of the transitory character of this life and directed their thoughts to Heaven.

LXVIII.—THE RELIGIOUS LIFE.

During the mediæval times, the public worship of the Church was accompanied by great pomp and splendor. The Holy Rosary and The Way of the Cross were favorite devotions; the Angelus Bell was being introduced everywhere. The interval between one jubilee and another, was gradually reduced to twenty-five years. The jubilee was first established by Boniface VIII.

The religious plays, the Christmas and Passion plays, and others, representing the life of Christ, of the Blessed Virgin and the Saints, the Last Judgment, Anti-Christ, etc., were closely connected with the public worship of the Church and proved a means of religious education to the masses.

The art of printing exercised a great influence upon the life of the Church. The clergy finding in it an auxiliary for their missionary labors, made every effort to promote its success. The Church also granted indulgences to aid in its promotion. The Bible was the first book printed by Gutenberg, 1450. Italy, especially Rome and Venice, published excellent editions of the Bible and of The Church Fathers. The people soon learned to read and derived great benefit from good books

The exile at Avignon weakened the authority of the Church. The forty years' schism led to heavy tributes and to the diffusion of liberalistic principles against the primacy.

The mistakes and faults of several popes, the dissolute life and worldly spirit of many priests and bishops, frequent viola-

tions of the law of celibacy, the unholy life of many religious, the appointment of nobles without Orders to ecclesiastical benefices, laid the foundation for opposition to the Church. At the same time the Church displayed zeal in removing the evils; many synods were convened. In Germany alone, there were more than one hundred diocesan synods from 1455 to 1517. A great number of learned and exemplary bishops and priests, edified the people by their teachings, their lives and example. The clergy displayed great zeal for science; they promoted the study of the humanities, the art of printing, scientific associations and aspirations. Great care was bestowed upon the office of preaching as may be seen by the abundant literature in sermons handed down to us. The formulas of the examination of conscience, contained questions regarding the attendance of the faithful at the sermons. In almost every city, benefices were set apart for the preachers. The Holy Scriptures were the principal source from which sermons were drawn. These facts prove that the preaching of the word of God was by no means neglected before the appearance of Martin Luther. The decline of the spiritual and civil authority caused great looseness and immorality among the people. The predatory expeditions of the knights led to constant feuds, to burning of villages, murdering of women and children. Luxury and wealth were followed by extravagance and immodesty in dress; usury and greed became rampant. The younger Humanists diffused an obscene literature which undermined both religion and morality. The numerous forms of superstition forced the Church and State to use severe measures against them. Pope Alexander IV, forbade the Inquisitors to take cognizance of witchcraft; later the Church succeeded in replacing the inhuman treatment by legal forms.

Despite this general decay, religion had still a strong hold on the masses, as may be seen in the founding of many pious

associations and confraternities, in sincere penance and conversion, in numerous charitable institutions, pious endowments and bequests, in the zealous performance of good works, in the charitable support of the poor, etc.; moreover in the fearlessness with which sin and vice were reproved and ridiculed in prince or peasant. All conditions of life was pervaded by the spirit of religion.

The guilds and fraternities of craftsmen, theatrical entertainments, popular amusements, etc., bore a thorough religious stamp. These facts as well as contemporary writers, disprove the assertion that the entire German clergy before Luther, were the impersonators of ignorance and moral depravity. The severe critic of the clergy in Germany, John Wimpheling, wrote: "I know many prelates, canons and vicars, men of unblemished characters, of great piety, humility and generosity towards the poor."

THIRD EPOCH.—MODERN TIMES.

Seventh Period.—From the Western Schism to the French Revolution (1517-1789).

LXIX.—GENERAL CHARACTER OF THIS PERIOD.

At the opening of the Middle Ages, we find the Church at work among savage hordes, who were ever at war with one another. At the close we behold a grand intellectual development, a complete transformation of the nations of Europe—and all this achieved through the influence of the Church. The natural growth of these achievements united to the zealous efforts of the Church to reform abuses, would have produced happy and glorious results, but before the appearance of Luther we see unmistakable signs of an approaching storm: The spirit of opposition to spiritual and temporal authority was widespread; secular princes, many of whom were selfish and greedy, openly opposed the pope, emperor and empire; they were anxious to appropriate the vast possessions of the Church, they deprived the people of their ancient liberties and rendered them discontented with existing conditions. The invention of gun-powder led to paid and standing armies.

The art of printing produced much that was good, but still more that was evil: Among the latter were many immoral writings and satires against authority. The discovery of new countries fostered commerce and navigation together with a desire for adventure and booty. The younger Humanists revived pagan ideas, arousing a love for false liberty and lawlessness. An evident discontent, a feverish restlessness, a general contempt for authority, an arrogant criticism and rejection of the scientific productions of the past and even of faith itself, indicated the near approach of a revolution. The Church could not suppress this revolutionary movement, although despite many unworthy members, she was still in the possession vigor and life, although science and art, civil and domestic life had been alienated from her influence and now pursued worldly and anti-Christian ideas. The great crisis was the deplorable schism of the West, which deeply wounded the Church, but at the same time removed those restless elements containing the germs of incalculable mischief. The Church survived the mighty storm and amid severe trials and fierce persecutions continued to propagate the light of faith, to regain the lost territory and to remove the evils from her inner life. Soon after the lamentable contests a degeneracy seized upon the human mind (1648). Indifferentism, scepticism and infidelity first appeared among the protestant sects, gained preponderance and fostered the growth of an anti-Christian movement, which, aided by the absolutism of the civil powers, oppressed and fettered the Church. Gallicanism and Josephism sought to rule. Soon, however, this order of things was reversed. The Church, the firm bulwark of authority, having been discredited those princes who had employed the revolutionary movement against her, were now crushed by the same revolution. Deprived of human aid, attacked on all sides, the Church in this universal process of dissolution manifested the indistructibility

promised her by the Divine Founder and entered upon a new era of renown.

CHAPTER I.--HISTORY OF PROTESTANTISM.

LXX.—MARTIN LUTHER AND THE OUTBREAK OF THE SCHISM IN GERMANY.

Martin Luther, the leader of Protestantism, was born at Eisleben, on the 10th of November, 1483. He was the son of a poor miner. While giving lectures at the university of Erfurt, he was frightened by a stroke of lightning which killed his companion walking by his side, and resolved to quit the world. Contrary to the wishes of his father, he entered the Augustinian Convent of Erfurt (1505). After a short novitiate, he was ordained priest (1507) and appointed to teach at the new university of Wittenberg. In 1510, he was selected to visit Rome on business relating to the Order. Having on his return been declared Licentiate of Sacred Theology, he began to fit himself for the office by a zealous study of the Epistles of St. Paul. It was at this time, that by the authority of Leo X, an indulgence was published in Germany for the spiritual benefit of those who would contribute to the building of St. Peter's Church in Rome which had been begun in 1506. The publication of the indulgence was entrusted to John Tetzel, a learned Dominican of Leipzic. Martin Luther, who had himself expected the appointment, opposed John Tetzel. From the pulpit he attacked the doctrine of indulgences and on the Vigil of All Saints, October 31, 1517, affixed ninety-five theses on indulgences to the doors of the Church connected with the university of Wittenberg

Having entered the convent without a true vocation, Luther followed the vent of his own scrupulous mind and sought to obtain peace and happiness in the practice of good works without the grace of God. Soon after he went to the opposite extreme, making salvation depend on faith alone without the co-operation of man. These erroneous doctrines, derived from misconstrued passages of St. Paul's Epistles, had been clearly set forth as early as 1515 and 1516, and caused unfavorable comment and criticism.

A hostile sentiment had existed between the Augustinians and Dominicans for some time, as may be seen in the contention of Reuchlin with the Dominicans. The latter were adherents of scholastic theories, while the Augustianians followed the principles of the Humanistic school. Similar movements and opposition to the doctrines of the Church had appeared before the time of Luther. John of Wessel (†1482), professor of the University at Erfurt, taught manifest errors, ridiculed the doctrine of indulgences, the veneration of saints, purgatory, confession, fasting, tradition, and above all the authority of the Church. Of this man, Luther wrote: "John Wessalia has ruled the University of Erfurt, with his books and by means of them, I have become a teacher at the same place."

From these words it would seem that the errors of John of Wessel, had exercised a great influence on the mind of Luther. In 1516, Luther had the following thesis defended in public: 'Quod voluntas hominis sine gratia non sit libera sed serva." "The human will without grace is not free, but is enslaved." Thus it is evident that Luther had framed his system of belief before the appearance of Tetzel. The Great Schism was therefore not provoked by the abuses which Tetzel is said to have committeed in connection with the promulgation of the indulgence, nor by the moral depravity of the Church, but by Luther's manifest (1516) errors on justification by faith alone. The

preaching of the indulgence was but the pretext for Luther's appearance and his public separation from the Church. At heart, he had long before been estranged from her doctrines. Having taken the first step, by the publication of his theses, he was pushed on in his opposition by the logical connection of the Catholic doctrines. We wish here to insist that partisan historians have, in the course of time, grossly calumniated and misrepresented Tetzel's character and his manner of teaching the indulgence. Impartial inquiry establishes the following facts:

Tetzel was a moral man—charges to the contrary are without foundation; the stories of his greed originated with his enemies. He preached in ardent and energetic language on indulgences, always insisted on a worthy confession and true sorrow, as may be seen from Protestant extracts of his sermons still extant, and his wholesome instructions to the confessors in the Church. Protestants often assert that we have "indulgence without confession and sorrow," "indulgence of all sins" and the "indulgence of future sins." These charges are pure inventions without any foundation. "The taxation of sins," according to which, a person could satisfy for any sin by the payment of a sum of money, appeared for the first time in the eighteenth century. Contemporary writers, as well as Tetzel's superiors, bear witness to his unblemished character and holy life.

LXXI.—THE CONTINUATION OF THE SCHISM TO THE DIET OF AUGSBURG (1530).

The errors of Luther spread rapidly. His undertaking brought to him powerful protectors in the provincial of his

Order and the adherents of the Humanistic school. Encouraged by their applause he replied to the writings of his adversaries with scorn and spiteful invectives. Although the German bishops at first made but slight opposition, nevertheless the assertion that the rapid spread of Luther's errors was due to the fact that on the side of the Church no one was found possessing sufficient influence and learning to oppose the new reform, is without foundation in history.

Tetzel, Prierias, Dr. Eck, Wimpina, Wicelius, Cajetan, Thomas Murner, etc., defended the doctrines of the Church against Luther in an excellent manner. But Luther had, so to speak, worked himself so deeply into his doctrines, which he said were "from God," that any endeavor to influence him would have been without avail. Even the universities of Paris and Louvain he assailed in scornful language.

Rome knew the danger, but was deceived by the humble protestations contained in Luther's letter. The assertion that the pope regarded the whole affair as a "quarrel of the monks," is entirely unfounded. The pope demanded recantation and submission. As early as 1518, Leo X. sent the mild and learned Cardinal, Thomas de Vio, of Gaeta, called Cajetan, to Augsburg for the purpose of granting a hearing to Luther. The latter appeared at Augsburg, but refused to retract. Leaving the city secretly, he left an inscription bearing the appeal: "From the illinformed pope to the pope better informed." Luther being protected by the Elector Frederick of Saxony, appealed to an Ecumenical council. Leo X issued a bull (1518), in which he explained the doctrine of indulgences and condemned the errors of Luther, though he refrained from mentioning Luther's name. Luther still refused to recant and on the 9th of March, 1519, wrote a letter to the pope assuring him that he never had the intention of attacking the authority of the Holy See, which, with the exception of the authority of

Christ, seemed to him to be above "everything in heaven and on earth." Ten days after this humble protestation he wrote to Spalatin, chaplain of the Elector Frederick, saying that he did not know "whether the pope is anti-Christ or an apostle of anti-Christ."

In a public disputation held at Leipsic, Dr. Eck, vice-chancellor of the university of Ingolstadt, defeated both Luther and his tutor, Dr. Carlstadt. Smarting under this defeat, Luther became still more obstinate.

Philip Melanchton came over to his side and published a false report of the disputation in which several accusations were brought against Eck. In the meantime the latter published the papal bull, which commanded Luther under excommunication, to retract within sixty days (1520).

Luther's reply was the publication of a pamphlet entitled: "Against the Bull of anti-Christ." On the 10th of December, 1520, he publicly burned the bull at Wittenberg. At the Diet of Worms (1521), Luther refused every recantation and in vehement language rejected the authority of the pope and that of the Ecumenical Council. According to latest researches, it seems doubtful whether he used the words: "Here I stand, I cannot do otherwise." Luther and his adherents were placed under the ban of the empire and forbidden to make any further innovation. The reformer himself was brought to Wartburg, where he translated the Bible, adapting the translation to his own doctrines. After a ten-months' sojourn at Wartburg he returned to Wittenberg to quell a disturbance which had arisen from the practical application of his doctrines. Carlstadt was driven from Saxony.

The Diets of Nuermberg (1522 and 1524) were not able to effect an alliance. The religious schism was now transformed into a political schism. The approach of the Turks, the war with France and the treachery of German princes embarrassed

the emperor on all sides. A disastrous revolt under the name of the "Peasants War," broke out in 1525.

The new doctrines began to show results. The peasants interpreting the evangelical liberty in their own sense demanded abolition of taxes and other burdens. Inhuman outrages were committed; magnificent churches, castles and works of art were destroyed. The whole of Germany seemed destined to beccme a mass of ruins. The peasants appealed to Luther, who exhorted them to submission and in a pamphlet entitled: "Against the rebellious and murderous peasants," he advised their oppression. Although Thomas Munzer, an opponent of Luther, stood at the head of the rebellious party, Luther and his adherents had a large share in the revolts of the peasantry. In 1525, Luther married Catharine Bora, a Cistercian nun, who, urged and aided by Luther fled from her monastery. The marriage was severely criticised by many of his adherents among them Melanchton.

The new doctrines were now being introduced by force. By the advice of Luther, Albert, Margrave of Brandenburg, grand-master of the Teutonic Order, secularized the territory of the Order in Prussia. In like manner Philip Landgrave of Hesse, introduced the new religion into his territory. The princes soon began to assist in the organization of divine service. To mislead the people, the ceremonies of the Mass, as far as the elevation were to be retained, while everything refering to the sacrifice was to be omitted. Such was the origin of the territorial organization of the Church which replaced the hierarchial government. It gave to the rulers of the territory a supervision over all ecclesiastical affairs. Preachers were watched over by superintendents; consistories were established to secure unity in doctrine and worship. In May 1526, the Lutheran princes concluded a treaty at Torgau, in which they promised mutual protection in case the emperor

should oppose the introduction of the new doctrine. This procedure divided the empire into Lutheran and Catholic States. At the Diet of Spires (1529), the Lutheran princes opposed the command of the emperor to carry out the edict of Worms and extorted from the diet the concession, that until the next Ecumenical Council, each State should, as far as regards the edict, act according to its own judgment. When the States of the empire again convened at Spires (1529) for the purpose of adjusting religious difficulties and providing measures against the Turks who were advancing on the empire, these concessions were rejected. The Catholic princes stipulated that the edict of Worms should be maintained in those States in which it had already been received, but that the other States might retain the new doctrine until the assembling of an Ecumenical Council. Meanwhile these States should by no means hinder their Catholic subjects from professing their religion.

These propositions were certainly just, but the Lutheran princes solemnly protested against them, from which circumstance they received the name of Protestants, which they have ever since retained.

Luther engaged in a controversy with Erasmus on free-will, and published his treatise: "De servo arbitrio," in which he maintained that the human will is a horse, ridden by God or the devil, that God works the good and the devil the evil in us, etc.

LXXII.—FURTHER PROGRESS OF PROTESTANTISM—THE SCHMALKALDIC WAR—THE RELIGIOUS PEACE OF AUGSBURG.

At the Diet of Augsburg (1530), the Protestant princes presented a confession of faith, the so called "Confessio Augustana," composed by Melanchton. The Catholic States

issued a confutation of the Augsburg confession, in reply to which, Melanchton composed his "Apologia Confessionis." The emperor refused to accept the doctrines of the confession and endeavored to adjust the schism by conferences, which, however proved of no avail. The final decree of the Diet forbade any further innovation in religious matters and admonished all to return to the unity of the Church. The Lutheran princes being deeply offended at this decree, formed a league among themselves, the so-called Schmalkaldic League, in which they had the secret aid of Denmark, England and France, these powers being jealous of the emperor who was now being severely pressed by the Turks. This action was brought about by the influence of Luther's words "To fight against the Turks, is to resist the will of God." Under these circumstances, they refused to render any assistance to the emperor until he would grant their demands. Driven to the extreme by the war with the Turks and frightened by the foreign alliance, Charles V recognized Protestantism in the religious peace of Neuremberg (1532), which decreed that all law-suits regarding the sequestered church property should be suspended. This last chance was a great injustice to the Catholics, whose church property was now being subjected to arbitrary seizure by Protestant princes. During the absence of the emperor, Protestantism made great progress. The Catholics sustained severe losses by the death of Catholic princes, who were succeeded by Protestants. The latter introduced the new doctrines and went so far as to forbid the practice of Catholic worship in the episcopal cities. The Council of Trent finally convened (1545-1563) and was fiercely attacked by Luther in a treatise entitled: "The Papacy of Rome, an Institution of the Devil."

The last days of Luther were much embittered. The princes seized the rich possessions of the Catholic Church and

reduced the preachers to want and indigence. The adherents of Luther were engaged in constant controversy with one another. They complained of Luther's irritability and he of their licentiousness. Luther, himself, admitted that he was not free from doubt and agitation of mind regarding the truth of his doctrines. Towards the end of his life he vented his anger on the Jews, whose expulsion from the empire he advocated in writing.

Luther's cardinal doctrines appealed to the passions and self-indulgence of man. He taught the doctrine of justification and salvation by faith "alone." It may be remarked that he added the word "alone" to Rom. iii, 28. His teachings may be expressed in the following propositions: "Original sin has utterly incapacitated man for the doing of good:" "The merits of Christ are imputed to man as his own, hence good works, such as fasting, mortification, etc., are not necessary—they are even sinful." As a logical consequence of this error, Luther was obliged to reject the doctrines of indulgences, purgatory and the invocation of saints. Moreover he had to divest Baptism and the Holy Eucharist of their significance, since they were no longer the cause but merely symbols of sanctification. He rejected the Mass and taught that transubstantiation does not take place in the Holy Eucharist; that faith alone unites us immediately to Christ, hence we have no need of a Church or priesthood. He also taught that the Bible is the only source of faith, etc.

Charles V, sought to strengthen his forces. In the meantime, the Schmalkaldic League with 40,000 men, engaged in a violent revolt against him. The Elector, John Frederick of Saxony, and the Landgrave, Philip of Hesse, were placed under the ban of the empire. Charles employed no violence against the Protestants, but endeavored to secure a peaceful settlement of existing differences. At the Diet of Augsburg (1548) he re-

solved on the famous Augsburg Interim, which satisfied neither Catholics nor Protestants.

Maurice of Saxony, betrayed his personal benefactor, the emperor and the empire, by forming a secret alliance with France, to which country he conceded the imperial cities of Metz, Toulouse, Verdun and Cambray. While the emperor was sick, Maurice suddenly fell upon him and wrested from him the Treaty of Passau (1552), and also the so-called Religious Peace of Augsburg (1555). The chief conditions of this peace were.

1. In matters of religion, all shall enjoy freedom of worship. The Zwinglians and Calvinists were excluded. 2. The religion of the territories shall be left to the decision of its rulers. 3. The "Ecclesiastical Reservation" decreed, that clerics who leave the old religion should be deprived of their offices and benefices. Protestants strenously objected to this condition. 4. Protestants can retain the property taken from Catholics.

LXXIII.—THE RELIGIOUS MOVEMENT IN SWITZERLAND.

1. Ulrich Zwingli, born 1484, a priest of Zurich, introduced the new doctrine into Switzerland. Like Luther he attacked the authority of the pope and rejected the doctrines of tradition and indulgences; he denied the existence of free-will in man and asserted that God works the evil in us—absolute predestination, he also denied the efficacy of good works, maintaining justification by faith alone; he asserted that the Holy Eucharist is but a memorial of the body of Christ. Zwingli was an implacable enemy of the immoralities of the clergy, though he himself was a slave to sensual pleasures. After his marriage he succeeded in gaining the influence of the magis-

trate of Zurich and entered upon a career of vandalism, demolishing altars, images and organs. Catholics were no longer permitted to celebrate Divine Worship according to the manner of their forefathers.

The Council of Censors was established to watch over ecclesiastical affairs. This treatment of the ancient Church was doubly unjust, for the innovators always exacted for themselves liberty of conscience and free inquiry; they belonged to the ancient Church, which for centuries possessed a lawful existence.

In Basle, the innovators compelled toleration for themselves while at the same time they persecuted Catholics, expelled them from the Great Council and tore down images, statues and altars, and in like manner introduced Zwinglianism into Berne and other Cantons. The Protestant Cantons entered into an alliance; the same was done by the Catholic Cantons. These arrangements led to civil war. In a battle at Cappel, Zwingli himself was slain; the Catholics were victorious and used great moderation.

Luther entered into a controversy with Zwingli regarding regarding the Lord's Supper. Being confronted by Zwingli with absolute right to interpret scriptural texts, Luther was obliged to appeal to the "dear old Fathers" i. e., to tradition, against which he had so loudly declaimed Despite the many religious colloquies, no union could be effected between the Lutherans and the "Reformed." The gulf seemed to be widening.

After a short armistice, Berne allied with France, fell upon the Duke of Savoy and wrested from him parts of his territory, which they reformed by force, Catholic worship being prohibited. Geneva being in dispute with its bishop and with Savoy, decided in favor of the new doctrine.

2. John Calvin was born at Noyon (1509), in Picardy, and

pursued his theological studies at Paris, where he first came forward as a defender of the principles of Luther. Having taken up his residence at Geneva in 1536, he began at once to plant the seed of Protestantism. But his arbitrary and despotic manner gave offense and both he and his adherents were expelled from the city. Having re-entered at the request of his friends, he assumed a dictatorship in temporal and spiritual affairs and exercised absolute power. For the purpose of maintaining discipline, he established an inquisitorial tribunal which was called, "The Council of the Ancients." Whoever criticised Calvin or the "Holy Reformation," was severely punished. Neglect of divine worship, dancing, attendance at plays or any popular amusements and the frequenting of saloons, were punished by imprisonment. Preachers invaded the houses and watched over the attendance at Divine Worship. Even family festivals were forbidden. The conduct of Calvin towards his opponents was most cruel. Many of them were banished and put to death. Catholics were "reformed" by force. Calvin died in 1564. His doctrines are similar to those of Zwingli. As a manifestation of his mercy towards them, God has foreordained a portion of mankind to everlasting happiness. As a manifestation of His justice, God has from all eternity ordained the rest of mankind to everlasting punishment. He taught that Christ is only virtually present in the Holy Eucharist.

LXXIV.—PROTESTANTISM IN FRANCE.

The relation of France to the Apostolic See, the alliance of Francis I (1515-1547), and the Protestant princes of Germany, the immoralities of the court and the corruption of many bishops appointed by the king, favored the introduction of

Protestantism. At an early period insulting pamphlets against the Church and the king were circulated; crucifixes and images were destroyed. The university of Paris, the clergy and parliament opposed the innovation and punished the plundering and desecration of churches, still the Huguenots increased in numbers.* According to Theodore Beza, there was not one Huguenot in France in 1532, while in 1539 there were as many as 400,000.

The French king entered into compact with foreign Protestants, while in his own country he persecuted the new sect with great force. The Huguenots soon formed a political party and on the plea of religion instigated seven civil wars. They were protected by the Bourbon princes who opposed the king. Having obtained approval of their plans from their theologians the Huguenots formed the conspiracy of Amboise (1560), against the king, but this, as well as the two subsequent conspiracies, ended in failure. With the hope of satisfying these heretics, an Edict of Toleration was issued in 1562, but the Huguenots did not seek toleration; their object was the total annihilation of the Catholic Church, for which they had the explicit approbation of their preachers who decreed the penalty of death against the "Papists." Churches were pulled down, priests were mutilated and put to death. The Massacre of Vassy, in which sixty Huguenots were killed, was the signal for an open war. The Huguenots, headed by the prince of Condi, took to arms, sought assistance from the German Protestants and surrendered Havre-de-Grace to England. Duke Francis de Guise, the eminent Catholic general, was assassinated by a Huguenot. Notwithstanding their three defeats, the Hugue-

*Some derived the name of Hugnenot from "Eidgenots"—confederates bound to each other by oath, others from Hugo Capet, who as a ghost, still haunts the castle, the meeting place of the Calvinists by night.

nots, by the peace of St. Germain-en-Laye in 1570, obtained not only freedom of religious worship, but also access to all political offices. They soon acquired influence at the court and excluded the Catholics and even the queen-mother from the affairs of the government. Enraged at this effrontery, the queen-mother took revenge in the massacre of St. Bartholemew on St. Bartholemew's Night, 24th to 25th of August, 1572. On the occasion of the marriage of Henry of Navarre with the Princes Margaret, Admiral Coligny and many distinguished Huguenots were assassinated. Not more than 2,000 or 3,000 persons lost their lives, among them being many Catholics. A correct list of the murdered of all the cities, compiled by the Huguenots in 1582, estimated the number only at 786. The real number has been falsely increased to 20,000 or 30,000. The Church had no share in these atrocious deeds; the massacre was purely a political event. The king himself declared in Parliament, that nothing was done except by his orders, that he was forced to order the massacre of St. Bartholemew for the safety of his person and his State, moreover no bishop was in the council of the king. The ecclesiastics protected the persecuted. The Lutheran theologians treated the whole affair as a political event. The foreign courts were informed by the French ambassadors that the king had happily escaped from an attack resulting from a conspiracy against his life. On receiving this report, Pope Gregory XIII, proclaimed a thanksgiving and congratulated the king on his deliverance from danger. This action has been made the basis of a malicious misrepresentation against the Church. It has been as persistently as falsely claimed that Pope Gregory celebrated High Mass for joy over the massacre of the heretics.

Civil wars continued to rage. The Catholic League, headed by Duke Henry of Guise, fought for the maintainance of the Catholic religion against the Huguenots and the licen-

tious king, Henry III, who was vaccillating between the Catholics and the Huguenots.

Henry III, having ordered the murder of Henry of Guise, and his brother, Cardinal Louis of Guise, was himself assassinated by the fanatical Dominican, James Clement. The discontented Huguenots were pacified by the Edict of Nantes (1598), which, with little limitation, granted them the free exercise of their religion throughout the kingdom, access to all offices and institutions and support for their universities, etc. Despite these concessions, the Huguenots refused to tolerate Catholic worship within their districts. Finally they were compelled to submit. At the capture of La Rochelle (1627), the king's minister, Cardinal Richelieu (1626-1642), deprived them of their power and of their fortresses. Through the zeal of the French clergy, many Huguenots were brought back to the Church The encouragement bestowed upon these missionary labors by the court led to new revolts (1683 and 1685). The king deprived the heretics of their political privileges, revoked the Edict of Nantes and suppressed their religious worship. This severity was disapproved by Pope Innocent XI and the bishops of France. In the year 1787, Louis XVI, proclaimed the equality of all citizens before the law.

LXXV.—THE NEW DOCTRINE IN ENGLAND.

Henry VIII, of England (1509-1547), having defended the Catholic doctrine against Luther, received from the pope the title, "Defender of the Faith." A short time afterwards he wished to marry Anne Boleyn. In order to be free to do so, he pretended that his marriage with Catherine, the widow of his brother, was invalid. His court chaplin, Thomas Cranmer, who was married and a Lutheran in disguise, assisted in pre-

paring England for apostasy. Having been promoted by the king to the See of Canterbury, and taken the oath of allegiance to the pope, though actually himself a Protestant, he, for the sake of appearance, begged leave to examine the validity of Henry's marriage. Soon after he pronounced the marriage with Catherine invalid and the one with Anne Boleyn to be lawful. Pope Clement VII, though threatened with the apostacy of the kingdom, condemned the decision of Cranmer. This action resulted in the complete separation of the king from the Church. In 1534, Henry compelled all the clergy and officers, under the pain of high-treason, to take the oath of supremacy In order to confiscate their property, Henry suppressed 3219 ecclesiastical institutions, "To please God and for the glory of the kingdom." The profits of this spoilation which amounted to $25,000,000, were spent in debauchery, in the short space of ten years. Magnificent churches, libraries and works of art were demolished; the tomb of Alfred the Great, was desecrated; all valuables were confiscated by the greedy commissioners. In the meantime, the want and misery of the poor were greatly increased; the king's tyranny was directed against all who remained true to the Catholic faith. Chancellor Thomas More and Archbishop John Fisher, died as martyrs. A prize of 50,000 ducats was offered for the head of Cardinal Pole. The cardinal being in safety on the continent, the king's anger knew no bounds. By a royal mandate, the mother and two relatives of the cardinal were put to death. Even Cromwell, his pliable and servile tool, was executed. Henry was married six times. Two of his wives were, by his order, put to death.

During his reign, he ordered the execution of two queens, twelve dukes and earls, 164 gentlemen, two cardinals, two archbishops, eighteen bishops, more than 500 abbots and monks, and over 70,000 commoners. Henry adhered to the main points

of the Catholic doctrine and even punished the violation of the vow of celibacy. On this account Cranmer secretly sent his wife and children back to Germany Although a Protestant, as he later on professed, Cranmer conducted the proceedings against heretics. Henry died in 1547; Edward VI succeeded him. Being under age, his uncle, the Duke of Somerset and his brother, Sir Thomas Seymour, assumed the reins of government and amid bloodshed, compelled the people to embrace the new doctrine. Cranmer became the head of a new inquisition; mercenary troops were employed to quell the risings of the English people. The "Common Prayer-book" of Cranmer and the forty-two articles formed the rule of faith. The death penalty was decreed against all who persisted in remaining Catholic.

After the death of Edward, the Catholic Queen Mary, the legitimate daughter of Henry VIII, ascended the throne (1553-1558). This fact proved that despite the decision of Cranmer, Henry's first marriage was looked upon as valid. Mary subdued the rebellious party and re-established the Catholic religion without molesting Protestants for religion's sake. Both houses of Parliament expressed themselves in favor of the Catholic religion, while the pope renounced all claims to the property stolen from the Church. Soon after, a party of Protestants instigated by their preachers, created an open insurrection which compelled the queen to employ stringent measures against the heretics. According to Hume, Fox and others, about 279 persons were put to death; nearly all of these were convicted of high-treason and other crimes. The execution of Cranmer was entirely justified. He was a traitor and had been convicted of several other crimes. He retracted six times but to no purpose. His treason and not his faith was to be punished. Mary was succeeded by Elizabeth (1558-1603,) the illigitimate daughter of Henry VIII and Anne Boleyn. The

lawful heir to the throne was Mary Stuart, Queen of Scots, who was bethrothed to the dauphin of France, The English being averse to French rule, decided in favor of Elizabeth, whose personal interests coincided with those of Protestantism. Elizabeth was crowned according to the Catholic rite and took the oath to uphold the Catholic faith To her sister, Mary, and the Spanish ambassador, she had a few days before sworn that "God might let the earth upon and swallow her, if she was not a true Roman Catholic." Cobbett-Letter IX, No. 260. But as soon as she found herself in the possession of power, she introduced Protestantism by force.

The oath of supremacy was renewed; whoever acknowledged the authority of the pope, was obliged to suffer the penalty of high-treason. Nearly one-half of the nation was still Catholic. In 1559, Elizabeth obtained a majority of only three votes in Parliament, for measures against the Catholics, but no violent resistance was made. Her severity increased, especially from the time she held the unfortunate Mary Stuart in her power (1568 to 1587). The Catholic worship was strictly forbidden. The court of "High Commission," a tribunal of inquisition without judicial forms, exercised an absolute power over Catholics. To refuse to be present at a Protestant service was punished by a fine of twenty pounds a month, corporal chastisement and imprisonment. Priests exercising their functions, people assisting them or giving shelter to them were punished with death. Communications with Rome were punished with the penalty of high-treason; spies, even "special" spies, were employed to denounce the Catholics.

With the courage of true heroes the Catholic missionaries, especially the Jesuits, remained in England. Two hundred and thirty-two priests suffered martyrdom from 1583-1603. In 1568, Cardinal Allen established a seminary in Belgium for the clergy of England. This sent forth zealous missionaries to

gain the marty's crown. Elizabeth remained cruel and tyrannic to the last (†1603). Under her the Catholics were without protection before the law.

Under James I, the penal laws were renewed. Because a few Catholics had a share in the gun-powder plot, which, however, was condemned by the priests as a grievous crime (See Father Garnet, S. J.), a new penal code against the Catholics was drawn up by both houses of Parliament. A new oath of allegiance, a disguised oath of supremacy was exacted from all Catholics. Whoever took the oath suffered only (!) the ordinary punishment. Anyone refusing to take this oath was imprisoned for life and his property confiscated by the crown. The annual fines extorted from the Catholics amounted to 36,000 pounds!

Charles I (1625-1649), being undecided in religious matters, yielded to the fanaticism of the Presbyterians or Puritans. Finally he was himself dethroned by the "Saints" or Puritans and under pretext of scriptural demands for popular sovereignty beheaded by Cromwell (1649). Thus the "reformation" in England had soon led to revolution. Under the rule of Charles II, the oppression of the Catholics continued. The king being inclined to adopt a milder course against the Catholics, was threatened by the Protestants, who compelled him to employ severe measures. The "Test Act" was introduced. The pretended conspiracy of Titus Oates was an invention but it served its purpose to increase the persecution of the Catholics. Charles II, was reconciled to the Church before he died. James II, brother of Charles, a pious and zealous Catholic, granted freedom of worship to all his subjects. Having granted liberty to many imprisoned Catholics and Quakers, he incurred the violent enmity of the fanatics, especially of the Scotch Presbyterians. The party of malcontents begged William, Prince of Orange, to come over to England and occupy

the throne. The latter entered the realm with a large army. James being abandoned by the Protestants and betrayed by his friends and children, fled to France. William III (1698-1702), was called to rule the English people.

LXXVI.—PROTESTANTISM IN IRELAND.

Ireland, at first independent, came gradually under the rule of England. The Protestant kings sought to subjugate and proselytize the whole island.

The first seeds of the new heresy were planted by Henry VIII, who was declared by the so-called Irish Parliament, the members of which were selected from the English colonists, sole and supreme ruler of the Irish Church. But the Irish as a nation, offered a vigorous resistance to the introduction of Protestantism. During the reign of Elizabeth, a systematic and atrocious persecution was carried on against the Catholics in Ireland.

Among those who suffered martyrdom were several bishops and archbishops. Every manner of violence was practised under the form of law. Utterly to destroy the Catholic faith, seminaries and colleges were closed by the government. Those who desired a liberal education were obliged to give up their faith or cross over to the Continent where seats of learning were founded for the Irish Church. Loss of property, exile and slavery became the lot of Catholics. A wholesale robbery of property was inaugurated.

Under Elizabeth, 600,000 acres of land were confiscated; under James I, 950,000; under Charles I, 1,200,000; under Cromwell, 5,000,000; under William III, 1,060,792. The Irish were barely permitted to remain on their former possessions as laborers and servants of their oppressors. But despite the con-

fiscation, rack and scaffold, priests and people remained loyal to the ancient faith.

During the reign of James I, the Irish hoped to obtain some degree of religious freedom, but their hope was frustrated, when the king in an act of indemnity which he granted, excluded from its benefits "papists and assassins." In 1605, Catholic services were prohibited and all priests ordered to leave the country under pain of death.

These persecutions were continued with increased violence under Charles I (1625-1649).

This prince, though married to a Catholic queen, listened to his evil advisers and continued the oppression of the Catholics. At last (1641), a formidable uprising took place throughout the whole island. Priests and people united in the defence of their religion. The combat was maintained with great bitterness until 1643, when an armistice known as "The Cessation," was concluded by the terms of which Catholics were promised the free exercise of their religion. Through fear of the Puritans, Charles I. did not dare grant the just demands of the Irish. Yet at the moment when the king was in dispute with the English Parliament and threatened by his Scotch subjects, the Irish came generously forward to relieve his necessities. But justice to Ireland was no part of the policy of the English government After the death of Charles I, Cromwell landed in Ireland and immediately entered upon a career of the most violent persecution Priests, citizens, soldiers, women and children were put to the sword. Nearly all the lands belonging to Catholics were confiscated and divided among his soldiers. "To Hell or Connaught" was Cromwell's reply to the just demands of the Irish people. Twenty thousand persons were transported to the West Indies and many thousands more to the American colonies. A prize of five pounds was set upon the head of a priest. But even

this atrocious persecution could not suppress the religion of Ireland.

The sufferings of the people continued under Charles II. James II, an avowed Catholic, having ascended the throne of England (1685), granted freedom of worship as well as civil and political rights to the Catholics. But this happy change was of short duration, for James was driven from the throne by William, Prince of Orange. who, by the capitulation of Limerick (1690), became supreme ruler of the entire island Catholics were promised freedom of conscience and peaceful enjoyment of their possessions, but these conditions of the treaty were soon violated. William of Orange began a persecution which is absolutely without a parallel in the history of civilized nations. The following penal laws were enacted by the Irish Parliament.

1. No papist shall have the power to bequeath his property. If a son of a Catholic family turns Protestant, he shall become possessed of the whole property of his parents. 2. No Catholic shall be permitted to purchase landed property, he shall not hold in fee any property purchased or inherited. 3. Leases shall not be held for longer than thirty years and the tenant shall leave two-thirds of his income to the owner. 4. No papist shall own a horse worth more than five pounds Catholic education was proscribed under penalty of high treason. 5 The property of a child brought up in the Catholic religion on the Continent, shall be confiscated. 6 Papists shall be excluded from Parliament and all offices of State. 7 Attendance at Catholic service was prohibited under pain of banishment. priests were forbidden, under penalty of death, to solemnize marriage between Catholics and Protestants; a Protestant heiress who married a Catholic was punished by loss of her property; a woman who turned Protestant might separate herself from her husband. In 1697, an act was passed requiring

all bishops to leave the country before May, 1698; their return rendered them liable to capital punishment; the priests were allowed to remain, but under the most oppressive supervision.

During the reign of Queen Anne (1702-1714), a new sort of persecution was inaugurated, which reminds one of the Roman persecutions of the early Christians. Parliament enacted a legislation that could not be equaled in cruelty. Several acts were passed utterly to root out the Catholic faith in Ireland. One of the acts declared guilty of high-treason and subject to its penalty, any one who should "harbor, relieve, conceal or entertain Catholic priests;" another act was passed entitled, "A bill to prevent the further growth of Popery, etc." These laws were directed against a people whose only crime was loyalty to the Catholic faith.

The Irish were overburdened with taxes. They were compelled to pay tithes to the bishops and pastors of the Protestant High Church and in addition, contribute from their indigence to the support of their own priests who, at the peril of their lives remained in their midst. Famine and starvation added to the horrors of the persecution. To be a Catholic was a shame and a crime. The disgraceful laws remained in force until the war of Independence broke out in America (1775). Moved by fear, the English government granted some concessions. By an act of Parliament of the year 1778, the Catholics were designated "Roman Catholics;" heretofore they had been styled "Papists" or "The common enemy—;" but it was only by the Bill of Emancipation (1829), that the penal laws were abolished.

Among the colleges and seminaries on the continent, endowed for the Catholics of Ireland, may be mentioned the Irish College of Salamanca founded in 1582; the Irish seminary in Lisbon, established in 1595; the Irish college in Douay, founded in 1593; colleges were also founded at Lisle, Antwerp, Tour-

nay, Paris and St. Omer; seminaries were established at Bordeaux, Toulouse and Nantes. The first Catholic college in Ireland since the reformation was Carlow college, founded by Dr. O'Keefe, Bishop of Kildare (†1787). The college at Maynooth was established in 1795.

LXXVII.—THE NEW DOCTRINE IN SCOTLAND.

Protestantism was introduced into Scotland by a party of preachers led by the fanatical John Knox, who, in 1542, began his career as a reformer by decrying Church and Crown. Being expelled from Scotland, he spent some years at Geneva, where he became a thorough-going Calvinist. In the year 1559, he was recalled and immediately began to vilify Mary of Guise, Regent of Scotland. He also preached against the idolatry of the sacrifice of the Mass and the veneration of images. The inauguration of the reformed religion in Scotland, as in every other country, was preceded by the sacking of churches and the entire demolition of whatever pertained to the sacrifice of the Mass or the veneration of saints. The Scottish reformers formed a congregation whose leaders were called, Lords of the Congregation. This portion of the population, assisted by Elizabeth of England, engaged in a civil war with the adherents of the queen-regent; the latter was assisted by the king of France. This war was marked by unusual severity.

The queen-regent having died, both parties agreed upon a truce, by the terms of which, the settlement of their difficulties was left to Parliament. The Protestant Lords were not content with the free exercise of their religion. They demanded the suppression of "Idolatrous worship." The Parliament which assembled in 1560, declared the Catholic religion abolished and adopted the "reformed," as the established

religion of Scotland. The old Catholic faith was replaced by a rigid Calvinism.

Democratic principles were applied to both Church and State. Attendance at Mass was forbidden under heavy penalties.

When Mary Stuart, after the death of her husband, returned to Scotland, she found a disloyal and fanatical people. The reformed preachers were not willing to allow her to have Mass said in the chapel of Edinburg castle; Knox personally insulted the unfortunate queen, who was now deserted by her adherents and persecuted by her rebellious subjects. After an imprisonment of twenty years in England, she was beheaded by order of Queen Elizabeth (1587).

The democratic system of Church government continued under James VI. and Charles I. All attempts to introduce the episcopal hierarchy, caused new revolts. In spite of the persecutions, the Catholic religion never entirely disappeared from the land; lately it is making considerable progress.

LXXVIII.—PROTESTANTISM IN SCANDINAVIA, POLAND AND RUSSIA.

No sooner had Gustavus Vasa (1523-1560), been chosen king of Sweden, than he publicly announced his intention of destroying the Catholic Church in that country. At first he contented himself with favoring the spread of the Lutheran heresy. but at a later period, he established the new doctrines by force of arms. To deceive the people, he retained many Catholic usages. The new liturgy commended preachers to take host and chalice in their hands, to satisfy the weak and ignorant. On the other hand, he was eager to seize the property of the Church and to destroy the power of the clergy and of the nobility. The Catholics offered a vigorous resistance but to no avail.

Several bishops were executed; the Dominicans were banished from the country and severe penalties were enacted against the removal of the ancient faith.

In the course of time, the proscriptive laws against Catholics increased in severity. The lawful King Sigismund, was dethroned as an "apostate" in 1600. Christina, the only child of Gustavus, a learned and prudent ruler, having abdicated the throne, returned to the Catholic faith (†1689). In 1873, conversion to the Catholic Church was permitted by law. As late as 1859, nine Swedes, who had embraced the Catholic faith, were banished from the country.

Denmark.—Frederick I. (1523-1533), desirous of lessening the political power of the clergy and nobility and believing that Protestantism would be favorable to his designs, introduced the new heresy into Denmark. Covert acts of hostility against the Catholics, were set on foot, All the bishops were imprisoned on one day; priests were ordered to leave the country under pain of death and the laity were disqualified for public office. In 1779, members of religious orders were forbidden to enter the country under pain of death. Norway and Iceland were proselytized by force; John Areson, the intrepid bishop of Horlum, was beheaded in 1550.

Poland.—Under Sigismund Augustus II. (1548-1572), Poland became the asylum of all Dissenters. As their liberties increased, they assumed a bearing of superiority towards the Catholics, in consequence of which general laws were enacted against them. The Dissenters urged both Russia and Prussia to take part in the internal affairs of Poland.

Frederick II. of Prussia and Catherine II. of Russia, formed a secret alliance, the object of which was to prevent the establishment of a hereditary monarchy in Poland. Thus the interior dissensions were augmented by foreign influence.

From 1776, the Russian ambassador, with an army of 22,000

soldiers, actually ruled Poland. Bishops and priests were dragged to Russia. In 1772, the Dissenters brought about the First Partition of Poland. Polish nobles, quarreling among themselves, afforded Russia and Prussia a pretext for the Second Partition in 1793; Austria now came to the front and assisted in the destruction of the Polish nation. This was accomplished in the Third Partition, 1795, which erased the name of Poland from the list of nations.

Russia.—The government opposed the introduction of Protestantism into Russia. Peter the Great, was jealous of the growing power of the Patriarch of Moscow. Fearing that this dignity might some day resist the arbitrary demands of the Czar, Peter, in 1700, put off the appointment of a successor to the eleventh Patriarch, and began to rule the Church himself. In 1721, he established the Holy Synod with full authority to regulate all ecclesiastical affairs.

From this time forth the Russian church became an institution of the police and was used for the purpose of subduing the masses Severe measures were employed to compel the Catholics and a few Protestants to enter the schismatic church.

LXXIX.—THE NEW DOCTRINE IN THE NETHERLANDS.

The wealth and luxury of its inhabitants and the quarrels of the schoolmen, had prepared the Netherlands for the introduction of Protestantism. At first the new doctrines found but few adherents and against these Charles V. took severe measures. But during the reign of Philip II. (1556-1598), the administration of the government by Granvella and the presence of Spanish troops, produced a universal discontent. At the head of the malcontents, were William of Orange and the Counts Egmont and Horne. Under pretext of watching

over the rights and liberties of the country, several members of the nobility formed in the year 1566, an alliance, the real aim of which was to secure assistance from the Protestants in Germany and France. Owing to this circumstance, they received the name "Gueux," or beggars. They joined the Calvinistic preachers and with the help of the people, plundered churche and destroyed pictures and sacred vessels. In consequence of these outrages, Count Egmont and other Catholics, returned to the allegiance of the king. The Gueux were defeated; William of Orange fled to Germany. After many mistakes such as the recalling of the able Cardinal Granvella, Philip sent the energetic Duke of Alva, whom he invested with great powers. The latter employed rigorous measures against the rebellious party and commanded the execution of Counts Egmont and Horne.

William of Orange invaded the northern province with a large army and thus frustrated all hopes of reconciliation. Priests and monks were ill-treated. The nineteen martyrs of Gorcum, who were put to death at this period, were canonized by Pius IX., 1867, and have their feast celebrated on the 9th of July. Great cruelty and severity were practised on both sides. Desirous to restore tranquility to the country, Philip finally recalled the Duke of Alba, but the rebellion continued to spread.

The northern province, Holland, became Calvinistic; the southern province, Belgium, remained Catholic.

In 1582 the public practice of the Catholic religion was proscribed in Holland, and though two-fifths of the population were Catholic this proscription continued up to 1798. After many struggles and trials, Spain finally acknowledged the independence of Holland in 1648.

The new heresy found but few adherents in Spain and Italy. This was due to the aversion of the people, the zealous

activity of eminent theologians and the watchfulness of the civil authorities.

LXXX.—CAUSES OF THE RAPID SPREAD OF PROTESTANTISM.

The introduction and rapid spread of the new heresy may be ascribed to the following causes:

1. Abuses and evils existing within the Church, such as the negligence, ignorance and degeneracy of many priests and religious. Members of the nobility held the most important benefices. The spoliation of these was in many instances, a just punishment on them.

2. General faultfinding with existing abuses was prevalent. The discontented are naturally inclined to innovation.

3. The fascinating influence of the writings of several reformers; the promises of the correction of abuses accompanied by "evangelical liberty," carried with them a weight of authority. The masses were not able to detect the contradictions between the doctrines of the Church and the new heresy. To deceive the people, the reformers at first retained many many Catholic usages, such as Confession, Church festivals, Mass, candles, sacred vestments, etc.

4. The new doctrines offered many advantages to sensual men. The humble and submissive faith was replaced by individual reason and private judgment; confession of one's sins, so irksome to human nature, was abolished; princes and nobles were commanded to sieze and confiscate the estates of churches and convents; they were allowed to exercise supreme jurisdiction over ecclesiastical affairs. The peasants were captivated with the "Liberty of the Children of God," by means of which they hoped to shake off the yoke of authority and free themselves from all burdens, thithes, etc.

5 The quarrel between the humanists and schoolmen; the

remaining influence of former heresies, such as the Waldenses, Hussites, added to inflamable materials.

6. The personal influence of the reformers, especially of Luther, whose popular writings and sermons found favor with the masses. Luther and his followers were unscrupulous in their choice of means to deceive the people. In the beginning of their career, they professed to preach only the true doctrine of the Church and to desire only the correction of abuses and the enforcement of discipline; later, however, they directed bitter and grotesque caricatures against pope and clergy, misrepresented Catholic doctrines and asserted that Catholics paid divine honor to the saints, images, relics, etc. These prejudices are more or less entertained at the present day.

7. The political condition of Germany was another source of weakness. The bishops holding temporal power became odious to the people, and were often in dispute with cities and citizens. The latter to gain political power, became promoters of the new religion. The French, jealous of the house of Austria, fanned the dissensions between the princes and the emperor, while the masses of the people entertained unfavorable sentiments towards the Apostolic See.

8. Tyranny of Protestant princes in introducing the new religion and giving arbitrary rules of faith to their subjects opened the way still further for the malcontents. It cannot be denied that the reformers were educated men and did much for the education of the people, but the assertion that they introduced popular education is false. Popular education, as early as the fifteenth century, had received a vigorous impulse. Protestants themselves admit that the reformation exercised a baneful influence on education; monasteries were suppressed, universities were in the course of time placed under control of

the State, religion was divorced from education; all of which resulted in the decline of learning.

LXXXI.—THE MINOR PROTESTANT SECTS.

The underlying principle of Protestantism, the private interpretation of the Bible, led to the rise of many sects. Holy Scripture, as the one and only ground of faith, could not supply the visible and infallible authority of the Church. With the help of Luther and his followers, the princes arrogated to themselves the supreme spiritual authority of the Church and set up the institution of "Cæsarism" But neither the territorial, episcopal nor the collegiate system of spiritual authority, was able to stem the tide of religious contentions among Protestants. Several persons, dissatisfied with the Lutheran State churches, founded smaller sects and developed the principles of the reformers, in a fanatical and rationalistic direction.

The Anabaptists who inaugurated the reign of terror in the city of Munster, (1534), their new Jerusalem, logically concluded from Luther's doctrines, the baptism of infants should be rejected. Another sect of Anabaptists founded by Menno (†1561) called themselves Mennonites. A fanatical sect under the name of Herrenhuters or watchers of the Lord, originated from the Moravian Brethern, was founded by Count von Zinzendorf; its members like the Pietists, were given to a display of religious emotion.

A false spiritualism was developed by the Quakers or Friends, a sect established by Geroge Fox (†1791). The essential principle of this sect is the inner light from Heaven which is the source of religious knowledge and of a pious life. They maintain that exterior worship, sacraments, holy orders and ceremonies are useless and superfluous. The members of this

sect refused to take an oath, to pay tithes or to perform military service. They forbade certain games, theatrical amusement and dancing. Under William Penn, the Quakers came to America (Pennsylvania 1681).

The Methodists, who bear a strong resemblance to the Herrenhuters, derived their origin from an association of students in Oxford (1729), under the leadership of John Wesley. In 1738 and 1739 they were joined by George Whitefield and Charles Wesley brother of John Wesley. The members of this sect claimed to be in extraordinary communion with God and to experience the presence of divine grace and heavenly peace by a strong religious feeling. In America, which was the country chiefly visited by the Methodists, their numbers increased with great rapidity.

The Baptists originated in 1608. They administered baptism to adults only and by complete immersion. This sect has also a large following in America.

Emanuel Swedenborg (1688-1772), professed to have a call from heaven to restore original Christianity and to establish the church of the new Jerusalem. His system is a mixture of rationalism and false mysticism.

The Presbyterians, though once strong in nnmbers, have decreased, owing to a change of doctrines among the members. The contradictions involved in the Calvanistic doctrine of justification divided the members into different branches.

The Pietists founded and inculcated a system of interior piety.

CHAPTER II.—HISTORY OF THE CATHOLIC CHURCH.

LXXXII.—THE CATHOLIC REFORMATION—THE COUNCIL OF TRENT—THE POPES OF THIS PERIOD.

The new heresy had threatened the very existence of the Church; whole nations had lapsed into error. But the Church arose with new power and gave unquestionable evidence of her greatness by the number of her eminent saints, zealous missionaries, learned doctors and artists. She corrected abuses within her fold, instituted new religious orders and scientific institutions, which reawakened theological studies and produced a new generation of pious and able priests; the Apostolic See became again the center of virtue. It was filled by able men, who were loved and respected by the people. "A spirit of interior reform," says Macaulay, Edinburg Review, 1840, "had taken possession of the Church and in the short space of a man's life, the entire Church was renewed from the palace of the Vatican to the most distant hermitage of the Apennines."

Paul III., 1534-1549, an able and accomplished pope, raised to the dignity of the cardinalate men eminent for piety and learning; he reformed the papal court, introduced the "Index liborum prohibitorum," "The Index of Prohibited Books," and convoked the Nineteenth Ecumenical Council at Trent, 1545-1563. The sessions of this council issued in precise and clear language, decrees on doctrine and discipline, and rejected the

errors of the reformers. The Protestants were invited to be present, but declined because their demands, such as the adoption of the Bible as the only rule of faith, etc , were rejected. At the eighth session the council was transferred to Bologna (1547), where it was indefinitely prorogued (1549). In the year 1551 Pope Julius III. transferred the council to Trent, where it was again suspended (1552-1561) and where it finally concluded its sessions (1561-1563) The decrees were signed by 252 members; at the opening of the council only 40 bishops were present.

St. Pius V., 1566-1572, a man of great energy, gave a most illustrious example of humility in Rome and throughout Italy. By the powerful aid of Barromeo and Philip Neri, he was enabled to enforce the decrees of the Council of Trent. During his pontificate, the catechism of the council was published, the Breviary and Missal revised and many abuses within the Church corrected. To Pius V. we are indebted for the splendid victory over the Turks, gained at Lepanto.

Gregory XIII., 1572-1585, directed his attention chiefly to the promotion of ecclesiastical science. He published a new edition of Canon Law and corrected the Julian Calendar. His love for Catholic education prompted him to found, at Rome, six colleges, among them being the Irish and German colleges, and the college for the youth of Rome, usually called the Roman College. He also established nuntiatures at Luzerne, Vienna and Cologne.

Sixtus V., 1585-1590, Gregory's successor, was a man gifted with an extraordinary capacity for government; the States of the Church were governed with admirable skill and tact. He established fifteen Congregations for the administration of public affairs, enlarged the Vatican library, established new printing offices for the purpose of securing improved editions of the Church Fathers. He had obelisks brought from Egypt; he

completed the Cupola of St. Peter's church, constructed a superb aqueduct on the Quirinal Hill and left ample revenue to his successor.

Among the successors to Gregory, the following deserve special mention: Clement VIII., 1592-1605, who is distinguished for the new edition of the Vulgate, surrounded himself with eminent men, such as Baronius, Bellarmine, etc. Pius V., 1605-1621, who erected magnificent buildings and labored with great zeal for the reformation of the clergy. Gregory XV., 1621-1623, established the Congregation of the Propaganda and gave fixed forms to papal elections. Urban VIII., 1623-1644, was a zealous promotor of science. Benedict XIV., 1740-1758, one of the most learned men of the age, was a master in Canon Law.

LXXXIII.—THE RELIGIOUS ORDERS—THE JESUITS.

The great Schism had inflicted severe wounds upon the religious orders. Many members of the various orders had passed over to the enemy, while others had become loose in manners and dissolute in conduct. The religious life was despised and ridiculed. But through the influence of noble and zealous men, new orders were founded and the older ones thoroughly reformed. Thus the religious communities put forth fresh energies for the revival of spiritual life and the defense of the Church.

1. The Order of Capuchins, which took its rise from the Order of St. Francis, revived the original austere mode of living. It spread rapidly and its members worked with great zeal for the restoration of the Catholic faith and the conversion of the heathen. The Trappists, so-called from the monastery La Trappe in Norway, are a branch of the Cistercian Order, and

observe the rigorous austerity of that order (1662). St. Alphonsus Liguori (†1787) founded the Redemptorists or Congregation of the Most Holy Redeemer, for missionary work among the masses of the people.

The Mechitarists, founded by Mechitar, a converted Armenian, devoted themselves to scientific studies. Besides these orders several congregations were established: The Theatines, named after the episcopal See of Teate, in the Kingdom of Naples, were founded for the reformation of the secular clergy; the Barnabites' object was the care of souls, works of beneficence and scientific studies; the Oratorians were founded by St. Philip Neri and devote themselves to science and the instruction of the people; the Lazarists or Priests of the Mission were founded by St. Vincent de Paul for missionary work and for the conversion of heathens; the Brothers of Mercy, who devote their lives to the care of the sick, were founded by St. John of God; the Piarists or Fathers of the Pious School, and later (1680), the Congregation of the Brothers of the Christian Schools, were established for the instruction of youth. Besides these many local congregations were founded.

The Congregations of Women.—The Ursulines were founded for the instruction of young girls; the Sisters of Charity were founded by St. Vincent de Paul for the instruction of youth and the care of the sick; the Sisters of the Visitation of Our Lady, by St. Francis de Sales, for the care of the sick; the "Young English Ladies," for the education of young girls; the Nuns of the Adoration, for the perpetual adoration of the Blessed Sacrament; the Sisters of the Good Shepherd, for the reformation of fallen women and the preservation of young girls.

2. Ignatius, the founder of the Society of Jesus, or Jesuits, was the descendant of a noble Spanish family and was born at Loyola in 1491, and educated at the royal court. Having been

seriously wounded during the gallant defence of Pampelona (1521), he resolved to enter upon a more austere life and to labor for the conversion of the infidels at Jerusalem. While tending the sick in the hospital Manresa, he wrote the "Spiritual Exercises." Soon after he went to the Holy Land and while there, gave up his design of converting the infidels and returned to Europe. It was at this time that he conceived the idea of establishing a new religious order. To obtain the necessary knowledge, he began at the age of thirty-two, to study the rudiments of Latin with the children of Barcelona. Having finished his studies, he was ordained priest and after a rigorous examination, declared doctor of divinity. While studying at the University of Paris, he was joined in his austere mode of life by his fellow students, Peter Le Fevre, Francis Xavier, James Lainez, Alphonsus Salmeron, Nicholas Bobadilla and Rodriguez. All took the vows of chastity, poverty and obedience, and decided to devote themselves to the conversion of the Saracens, or in case this project could not be realized, to place themselves at the disposal of the Holy See,

In a bull dated September 27, 1540, Paul III. approved the "Society of Jesus," whose aim is "All for the greater glory of God," (O. A. M. D. G.), and the salvation of souls. The constitution of the society differs from the older orders. Admission is preceded by a two years novitiate during which all studies are suspended and nearly the whole time is spent in spiritual exercises. At the close of the novitiate, the novices take their first or simple vows and begin their studies, which last from eight to ten years. In the meantime they are assigned to teach. When their theological studies are completed, they are ordained priests, as a rule at the age of thirty years, and enter upon a second novitiate, which lasts a year. The members of the society are divided into five classes, viz: the novices, the scholastics, the lay brothers, the priests and the professed. The pro-

fessed take besides the three ordinary vows, a fourth one—that of unconditional obedience to the Holy See with regard to missions. The general is elected from this class. He appoints the provincials, rectors and the professors of theology, who belong to the professed. Assistants to the general are elected in the general congregation. They are his advisers and in extreme cases, have power to depose him. Thus the organization of the society is a constitutional monarchy, limited by prudent and wise regulations. Its essential element is obedience, founded on humility. The order has no special habit, no special fasts, nor office in the choir. The members cannot accept any ecclesiastical dignity except by the command of the pope.

The Jesuits exercised a marvellous influence upon mankind. They spread rapidly and obtained many privileges from the Church. At the death of St. Ignatius (1556), the society had one hundred colleges and one thousand members, among them being many nobles, such as Duke Francis Borgia. Its members acquired distinction in all spheres of learning. Their instructions and missionary labors revived the spiritual life of both priests and people and brought many Protestants back to the Church. "It can be said", says Paulsen in his history of higher education, page 271, "that the preservation of the Catholic Church in the southeast and northwest of Germany, is essentially due to the labors of the Society of Jesus." Ranke says of the order: "There has never been, nor will there ever be, such an organization combining within itself sufficient science, indefatigable zeal, study, power of conviction, mortification, propagation throughout the world and the unity of its underlying principle."

The order produced many saints. Besides St. Ignatius, we may mention Stanislaus Kostka, Aloysius Gonzaga, John Berchmans, Francis Xavier, Francis Borgia and Francis Regis.

A great many of its members gained the crown of martyrdom in missionary countries.

Accusations Against the Order of the Jesuits.—1. It is falsely claimed that they taught the principle: "The end justifies the means." Father Roh, S. J, has for more than twenty years offered one thousand florins to any one who would prove before a Protestant law faculty that any Jesuit—ever—in these or similar words—in any of his writings—enunciated this infamous proposition. No one has ever furnished the proof, nor will anyone ever do so.

2. The Jesuits vow absolute obedience. The monstrous charge is made that the superior can bind an inferior to commit sin. This accusation originated from the false translation of the constitution of the society (pars. vi. c. 5.), in which the expression "obligationem, ad peccatum inducere," is construed "obliged to sin," but which means "under pain of sin." This phrase is used by St. Thomas Aquinas II., ii. qu. 186, a. 9: "Si quaelibet transgressio regularum religiosum *obligaret ad peccatum* mortale, status religionis esset periculosisimus." We translate: "If every transgression of the rule would oblige the religious under pain of mortal sin, the religious state would be most dangerous." According to the moral theology of all Jesuits, no religious is ever allowed to comply with a sinful command.

3. Again it is falsely charged that the Jesuit order teaches that the murder of tyrants is allowed. Some Jesuits, it is true, taught this doctrine, but under well-defined conditions; for instance, if an unlawful ruler upheld his power and used it to practice acts of shame and violence. But it should be remembered: 1. That this doctrine was taught before the foundation of the order. 2. Protestant writers, even Melanchton and Luther (Walch xxii. 2151), defended this doctrine. 3. Only a few members of the society were in favor of the

doctrine; while the great majority condemned it. 4. The general of the society forbade the discussion of the doctrine, either in private or in public.

4 The so-called "monita secreta"—"Secret instructions of the Society of Jesus"—are the work of a calumniator. Father Roh, S. J., in a pamphlet entitled: "The Old Song: The End Sanctifies the Means," says, "It should not be said that the Jesuits have never erred * * * * * * Like other Catholics, they have contributed their share to the propositions condemned by the popes and to the index of books prohibited by the Church."

The Jesuits being the staunchist supporters of the popes, and zealous defenders of the Church, incurred the hatred of all her enemies The first attempt to destroy the order was made in Portugal (1759), where the powerful Minister Pombal held the reins of government. Nine thousand, six hundred and forty fathers were cast into horrible prisons. With the exception of eight hundred, all fell victims to misery and starvation. When Queen Mary ascended the throne (1777), the prisoners were restored to liberty.

The Jesuits were suppressed in France (1764), in spite of the almost unanimous petition of the bishops and clergy in favor of the order. The Jansenists and Huguenots were powerfully supported in their exertions against the Jesuits by the ill-famed Pompadour and the minister Choiseul. The so-called "Extracts" purporting to be taken from the writings of the Jesuits and to contain immoral and treasonable doctrines, were published. False doctrines were imputed to the Jesuits, passages from their writings were wrested from their context and the mistakes of a few members were charged to the whole order This method of calumny was in a special manner practised by Pascal in his "Provincial Letters," those "immortal falsehoods." as Voltaire called them. These have been

ever since the fruitful source of calumnies against the order. The quotations of Latin texts alone contain 457 formal falsifications, besides hundreds of misconstructions.

The Jesuits were likewise banished from Spain through the agitation of minister Aranda (1766)—the motive of this conduct King Charles III. kept concealed in his "royal bosom." The example of Spain was followed by Naples and Parma. The enemies of the Church were not content with the banishment of the Jesuits; in union with the Bourbon courts, they demanded from Pope Clement XIII. the suppression of the order. The pope refused, but his successor, Clement XIV., for the sake of peace, signed the brief of suppression (1773). The Bourbon courts had threatened Clement with the suppression of all orders and even with separation from the Church; they invaded the territory of the pope. For this reason the pope chose the lesser evil and suppressed the order. The consequence was a renewed and vehement attack upon the Church. The members of the order submitted to the decision of the pope whose brief mentioned only the desire of peace as the motive for their suppression.

L. Ricci, S. J., the general of the order, died in the castle of St. Angelo. Before receiving the last sacraments he solemnly protested the innocence of his order. (He is not the author of the phrase: "Sint ut sunt, etc.")

Frederick II., in a letter to d'Alembert, maintained that he could prove that the suppression of the Jesuits was brought about by rivalry, by a secret desire of revenge, infamy, and especially by self-interest.

Clement died in 1774 at the age of sixty-nine years. During the last four years of his life he suffered from failing health.

Significance of the Suppression of the Order of the Jesuits.—1. The strongest fortress of all legitimate authority had

fallen. 2. The place of the Jesuits could not be filled: the Church was reduced to the deplorable position she occupied before the founding of the order; the outer wall of the fortress having been destroyed, the enemy could boldly attack the papacy and the Church. The ex-Jesuits came forth as champions of the papacy. 3. Catholic science sustained a severe loss; chairs of theology were then held by men devoid of the spirit of the Church; the property of the order was confiscated and applied for secular purposes. Frederick II., of Prussia, and Catherine of Russia protested against the suppression of the Jesuits. With the permission of the pope, the Jesuits continued in the possession of their colleges in Russia until they were permitted to re-enter the Catholic countries.

LXXXIV.—GALLICANISM AND JANSENISM.

1. One of the various forms of opposition to the papacy was Gallicanism, which restricted the authority of the Holy See and infringed upon the rights of the Church. These so-called Gallican Liberties authorized the king to convene French Synods and confirm their decrees as well as to enforce the decrees of the Council of Constance which declared the superiority of the council to the Pope, etc. To further his arbitrary rule, Louis XIV. (1643-1715) made use of these anti-ecclesiastical tendencies in his controversy with the pope and would have precipitated a schism, had not Bossuet opportunely intervened. The latter drew up the celebrated Declaration of the French clergy in the Four Articles, which in after years, Napoleon I. endeavored to enforce by law and which were finally condemned by the Ecumenical Council of the Vatican (1870).

The efforts of Louis XIV. placed the clergy in an unwholesome relation to the court; bishops were appointed by the

king and the episcopacy became almost the exclusive privilege of the nobility. Commendatory Abbots, secular clergy, who lived on the revenues of the monasteries in idleness, increased in numbers; these conditions deteriorated the clergy.

2. Jansenius, professor of Louvain, held erroneous views concerning divine grace. After his death, his work which he had submitted to the judgment of the Church, appeared under the title of "Augustinus," although it did not contain the doctrine of the Bishop of Hippo. Jansenius, maintained that man, after his fall into sin, had no free-will and could not resist the grace of God. Despite condemnation of these errors by the Apostolic See, especially in the bull "Unigenitus" (1713), his adherents Arnauld, Quesnal and Pascal, joined by the nuns of Port-Royal, upheld the erroneous doctrines by means of subterfuges and false distinctions.

The party of "Appellants" desired to appeal from the decision of the pope to an Ecumenical Council. To prove the truth of their doctrine, they had recourse to simulated miracles. Owing to their rigorous belief, they refrained from receiving the sacraments and consequently fell into indifference and despair; many of them died without the sacraments. The Jesuits being the chief opponents of these errors, were in a special manner hated by the Jansenists, who accused them of laxity. In the Netherlands, Jansenists brought about a complete separation from the Church. The Schism of Utrecht (1723), even at the present day, numbers perhaps 5000 followers.

LXXXV.—FEBRONIANISM AND JOSEPHISM.

Gallicanism in France aimed at the restriction of the rights of the Church and sought to transfer them to the civil power. Febronianism and Josephism pursued a similar

course in Germany. John Nicholas of Hontheim, co-adjutor bishop of Treves, published, in 1763, a book under the name of "Justinus Febronius," the real object of which was to degrade the authority of the pope. "To tie the pope's hands while kissing his feet."

Joseph II. of Austria, misled by impious advisers, especially by the arrogant minister Kaunitz, began a career of anti-ecclesiastical innovations. He suppressed 600 monasteries, containing 30,000 members and destroyed magnificent works of science and art. The monarch issued ordinances regarding the celebration of Divine Worship, prescribed the number of candles to be used at service, commended the use of the German language in liturgy; prohibited the celebration of more than one mass at the same time and a promulgation of indulgences without his permission; he also placed heavy penalties on the devotion of the Sacred Heart and the Way of the Cross. On this account he was ridiculed by Frederick II. of Prussia as the "Brother Sacristan." The would-be reformer abolished several ecclesiastical impediments to matrimony, introduced freedom of the press, thereby causing in Austria an overflow of the obscene literature of foreign countries; he suppressed the diocesan seminaries and replaced them by "General Seminaries," in which "enlightened" professors taught gross infidelity to the students of theology, The emperor's aim was to separate completely the Austrian church from Rome. Unfortunately many bishops lacked the courage and energy to resist these anti-ecclesiastical measures. Pope Pius VI. went in person to Vienna, but was coldly received by Joseph (1782). The deluded emperor lived long enough to see the failure of his so-called reforms; he died repentant.

Joseph's example was followed by the three spiritual Electors of Treves, Mentz and Cologne, who, fortunately without success, attempted to open a conflict with the "Roman curia."

At a Congress of Ems, 1786, they drew up the notorious "Punctuation of Ems." The Grand Duke Leopold of Tuscany, closely followed the example of his imperial brother.

His efforts proved futile, owing to the loyalty of the clergy. Still he hoped by the help of Scipio Ricci, bishop of Pistoja, to realize his plans, but the Synod of Pistoja (1786) frustrated his reformatory projects. The acts of the synod were condemned by the bull "Auctorem Fidei" and Scipio Ricci submitted to the decision of the pope.

CHAPTER III.—THE MISSIONS OF THE CATHOLIC CHURCH.

LXXXVI.—THE MISSIONS IN INDIA, CHINA, JAPAN, AFRICA AND OCEANICA.

The apostolic labors of the missionaries among the heathens were blessed with remarkable success. Of all the religious orders none displayed more heroic zeal than the Society of Jesus. After the suppression of the society the missionary work was carried on with great energy by the seminary of Paris, established for foreign missions in 1663. St. Francis Xavier (†1552), became the "Apostle" of the Hindoos. The disinterested zeal of this saint knew no bounds and soon gained favor, even with the most dissolute men. Walking through the streets he carried a little bell by means of which he called the people to his instructions. God assisted him in his great work by granting him the gift of miracles and of languages. So great was the number of those desiring baptism, that the saint's arms became lame from the exertion accompanying the administration of the sacrament. In the Portuguese Indies, especially in Goa, Francis labored with wonderful success; at the same time he suffered great pains and agony, yet his only utterance was "Amplius!"—"still more." Francis desired to carry the light of faith to China, but died on his way to the island of San Chan, in sight of the main land.

During his missionary labors he baptized with his own hands more than 1,000,000 heathens. His work was continued by

other Jesuits. Difficulties having arisen from the Hindoo castes, it became necessary to appoint special missionaries for nobles and the Pariahs or lowest classes. In the nineteenth century the Society of Lyons has done much to re-enkindle the faith in India. Of late years the missions have been carried on with considerable success. There are more than 1,000,000 Catholics in British India and Siam. Flourishing congregations were founded by the Jesuits in Tonquin and Cochin China, which continue to exist, despite the violent persecutions that took place in after years. The Jesuits also succeeded in entering the Chinese Empire. Among the missionaries who went to China were Father Ricci, who made watches, maps, etc., and Father Schall, a distinguished astronomer. By their literary and scientific abilities, these men gained such consideration with the emperor that they began to preach the Gospel, converting many of the lower classes and even some of the princes. Catholic churches were erected in Peking (1606) and Nanking (1611). Persecutions broke out at various times, but fortunately, they were of short duration.

In 1692 the penal laws against the Christians were abolished and the missionaries were authorized by law to preach the Gospel.

But in the eighteenth century, fierce persecutions were carried on; many Christians suffered martyrdom, among them being several relatives of the emperor. In 1855 a treaty was effected by which Christian missionaries were freely permitted to enter the empire. The Society of the Holy Childhood, established in France (1843), has done a great deal of good for the faithful in China.

The first labors of the missionaries in Japan proved very successful, more than 200,000 heathens entered the Church. But as early as 1587, a cruel persecution broke out, during which many Christians suffered martyrdom. A persecution still more severe followed in 1612. The Dutch traders being

jealous of the Spanish trade, accused the Japanese Christians of being in conspiracy with the Portuguese against the life of the emperor. In consequence of this accusation all foreigners were forbidden to enter Japan; the Dutch alone could carry on the trade if they were willing to trample the crucifix under their feet and renounce the faith. They bombarded the fortress Simabara, which sheltered 30,000 Japanese Christians, all of whom perished. Among the martyrs were 150 Jesuits. In 1649 Christianity seemed to have died out, but it lived in secret; prayers and baptisms were handed down from generation to generation to the present day. The Christians are still exposed to the oppressions and persecutions of the imperial officers

Christianity spread rapidly in the Portuguese settlement of Africa. The labors of the missionaries were rendered very difficult by the unhealthy climate and the barbarous manners of the natives. Through the influence of Cardinal Lavigerie the African missions have received a fresh impulse.

On the continent of Oceanica the missions are progressing Since 1874 two ecclesiastical provinces, Sidney and Melbourne, have been established in Australia. The Australian Plenary Council was held at Sidney in 1885 and presided over by His Eminence, Cardinal Moran.

LXXXVII.—MISSIONS IN THE UNITED STATES AND CANADA.

A.—EARLY MISSIONS AND MARTYRS.

The hostility of the Indians and the bigotry of the English colonists were the great obstacle to the spread of Christianity in the United States. The early explorers of the

coast, Cabot, Verrazzani, Gomez were Catholics. The first missionaries to set foot on the territory now included in the United States were Rev. John Juarez and his companions, who were brought over in the expedition of Ponce de Leon, 1512. They touched the shores of Florida in 1528, but most of them died the same year either from hunger or from the hostility of the Indians. Father Louis Cancer, the leader of a small band of Dominicans, who came to Florida in 1549, was killed by an Indian. St. Augustine, the oldest town, and containing the oldest church, was laid out by Melandez, a Spanish admiral in 1565. The cession of Florida by the Spanish to England by the Treaty of Paris in 1763, destroyed the missions.

Mark of Nice, a Franciscan, penetrated to New Mexico in 1540. Father Padilla, O S. F., who first attempted to preach the Gospel within the territory of the present diocese of Santa Fe, received a martyr's crown. Later the missions of Santa Fe became very successful. Texas was visited in 1544 by the Spanish Andrew de Olmos, but no permanent mission was established until 1688. As early as 1601 Mass was celebrated in California by a Franciscan, but the real Apostle of the state was Father Juniper Serra, who accompanied the expedition to Galvez, 1769. The first mission was established at San Diego. The Jesuit Fathers, Salvatierra and Francis Keuhne, sowed the seed of Christianity in Old California in 1697.

Father Segura and eight Jesuits perished in the present state of Maryland in 1570, through the treachery of a young Indian. The first settlement in the state was made at St. Mary's by the Catholics in 1634. Fathers White and Altham, who accompanied these pioneers, were the first English priests on this continent. Lord Baltimore, a Catholic nobleman, was at the head of the colony. Its charter was remarkable for its liberality, granting freedom of worship to all creeds. The flourishing mission of Maryland was destroyed by Claybourne and

his band of Puritan fanatics, who expelled the Catholic governor and carried off priests into slavery.

In the year 1609 the Jesuit Fathers Biard and Masse, established a mission in Maine on Neutral Island, whence it was removed in 1612, to Mount Desert Island in the present diocese of Portland.

The English, under the command of Argall, a furious bigot, destroyed the mission in Canada about 1611. Notwithstanding the rigorous climate and the hostility of the Indians, they soon placed it on a permanent basis. Father Druillettes, S. J., went from Canada to convert the Abnaki of Maine, where he established a second mission in 1646. The whole Abnaki tribe was converted to Christianity and clung to the faith amid all sorts of trials and persecutions, caused by the English settlers of Massachusetts. The mission was destroyed and the saintly Jesuit, Sabastian Rale was barbarously murdered.

Fathers Jogues and Lalande were the first missionaries in what is now known as the state of New York. They entered the territory from Quebec in 1646 to convert the Mohawks. Both Fathers were murdered by the Indians in the same year near the present city of Schenectady. Father Brebuef, Apostle of the Hurons, and his companion, Lalemant, were captured by the Iroquois and put to death. Fathers Le Moyne, Dablon and Bressani labored among the Onondagos and Mohawks. Afterwards they were obliged to fly to Canada. The early missions in New York were broken up by the English in 1713.

Father Jogues, whose name has already been mentioned, and Father Raymbault were the first to establish Christianity in the Lake country in 1641. They were succeeded by Father Menard, who attempted to establish a mission west of Sault Ste. Marie. Father Allouez founded a mission on the western extremity of Lake Superior in 1665. In the year 1673 the Jesuit, Father Marquette, discovered the "Great River" or

"Father of Waters," and, in company with other Jesuits, explored it down as far as the mouth of the Arkansas, announcing the Gospel to the inhabitants of that territory. Marquette and Allouez preached the Gospel to the Indians. Poisson and Souel suffered martyrdom at the hands of the Natches Indians in the Mississippi Valley.

The most important mission in Canada was Quebec. The Church of that country was for the first 50 years, under the jurisdiction of the archbishop of Rouen in France. A see was at last established at Quebec and Francis Laval was consecrated bishop in 1675. The vast diocese embraced the whole valley of the St. Lawrence, of the Mississippi and of the Great Lakes. The English government wrested Canada from France in 1673, and, though hostile to the Church at home and in the United States, it tolerated Catholicity in Canada. Bishop Laval founded a seminary in Quebec, encouraged the missionaries and strengthened the faith of his flock.

B.—EXTRAORDINARY GROWTH OF THE CATHOLIC CHURCH IN THE UNITED STATES

The co-operation of Catholics in the warfare for the political independence of the United States inaugurated an era of tolerance. An amendment to the Constitution, granting religious liberty in explicit terms, was ratified in 1791. The Catholics of the United States had been subject to the spiritual jurisdiction of the Vicar Apostolic of London. In November, 1779, they received a spiritual superior in the person of the celebrated John Carroll, S. J., who was consecrated Bishop of Baltimore, August, 1790, by the Rt. Rev. Bishop Walmesly in London.

The Diocese of Baltimore thus created, embraced the whole United States and numbered about 30,000 souls in a white pop-

ulation of little more than 3,000,000. The political revolution in France induced many able priests to seek refuge on this continent, among them being such missionaries as Flaget, Dubourg and Dubois, followed by the arrival of the Abbes Levadaux, Matignon, Brute, Cheverus and many others.

In 1815 Bishop Dubourg of Louisiana founded at Lyons, in France, the noble and illustrious "Association for the Propagation of Faith," an organization that has sent the faith into many lands. In 1829 Rev. Frederick Rese, afterwards first bishop of Detroit, founded at Vienna the "Leopoldine Association," which had for its object the support and the assistance of the American missions.

Emigration from Ireland and Germany rapidly increased the number of Catholics in several states. The Catholic population in 1843 was set down at 1,500,000 and is at present estimated at from 8,000,000 to 10,000,000.

In 1808, Pius VII. raised Baltimore to the rank of a metropolitan see. In 1850 Pius IX. added New York, Cincinnati and New Orleans to the number of metropolitan sees. The first Plenary Council of Baltimore was held in May, 1852. The Fathers directed their attention to the establishment of parochial schools and to the erection of new dioceses. The rapid growth of the Catholic church excited the envy of infidels and sectarians. The know-nothing party, imbued with this anti-ecclesiastical spirit, endeavored to destroy churches and monasteries and to disfranchise their Catholic fellow-citizens. German and Italian revolutionists raised the voice of slander against Archbishop Bedini, when as papal nuncio at the court of Brazil, he paid a visit to the United States in 1853. The loyalty of the Catholics during the civil war, the heroic charity displayed by the priests and religious on the field of battle and in times of cholera and yellow fever, did much to allay the animosity against Catholics. In 1858 the archbishop of Baltimore was

invested with the right to preside at all plenary councils and other national ecclesiastical assemblages in the United States. In the meantime a large number of priests came from Europe to minister to the spiritual wants of their countrymen.

The Second Plenary Council of Baltimore, which was held in October, 1866, directed all pastors of souls to provide parochial schools, to be conducted under their supervision. In 1875 America received its first Cardinal, Archbishop McCloskey, of New York was in that year made Cardinal by His Holiness Pius IX. The Third Plenary Council of Baltimore was held in 1884. Special attention was given to the provision and tenure of Church property and to the establishment of a more uniform discipline in the management of colleges, seminaries and schools. The Fathers also unanimously urged the erection of a Catholic university in the United States. In 1886 Archbishop Gibbons of Baltimore was made Cardinal by His Holiness Leo XIII.

Within four years after the council, the cornerstone of the divinity school of the University was laid in Washington, D. C., in May, 1888.

The following year was a memorable one in the history of the Catholic Church in the United States. Three great events were celebrated in November, 1889, the centenary of the establishment of the hierarchy; the First American Catholic Congress, and the dedication of the Catholic University at Washington. To honor the occasion the Holy Father sent a representative in the person of Archbishop Satolli.

To provide for a speedy settlement of questions that will naturally arise from the conditions peculiar to the Church in the United States, Pope Leo XIII. established on January 24, 1893, an Apostolic Delegation in this country. Most Rev. Francis Satolli, Archbishop of Lepanto, was appointed Delegate. The Holy Father Leo XIII. has since stated that the Legation was established to cement more closely the union of the

Church in America with Rome and to strengthen the authority of the Bishops.

To form a fair estimate of the growth of the Church in the United States, we need but to look at the following list of ecclesiastical provinces created within the course of a century: Baltimore, Boston, Chicago, Cincinnati, Dubuque, Milwaukee, New Orleans, Oregon, Philadelphia, St. Louis, St. Paul, San Francisco and Santa Fe. There are now in the United States 13 ecclesiastical provinces, 68 bishoprics, 2 apostolic vicariates, 10 abbeys and 1 canonical priory, and more than 9,000 priests.

The religious orders in the United States are so many that it is beyond the scope of this work to enumerate them.

The Kulturkampf of Germany brought over a large body of religious, both men and women. By their zeal and piety, they soon gained the affection of the American Catholics and helped in a large measure to build up religion and strengthen education in the various parts of the country. There are about thirty religious orders of men in the United States, and about fifty orders and congregations of women. These orders have brought incalculable blessings upon the Church in this country. They cultivate science, accomplish various works of charity and train the youth in the higher branches of learning as well as in the elementary departments.

Several of the religious orders of both sexes devote themselves to the care of the Indians. There are over 30,000 Catholic Indians in the United States, in a total Indian population of about 300,000. Among the many Indian missionaries who have distinguished themselves by their apostolic zeal, were Bishops Miege, in the Indian Territory, Baraga, in Michigan, Blanchet and Seghers, in Oregon and Alaska, and Father De Smet, in the Rocky Mountains. A Catholic Bureau for the Indian and Negro missions was established at Washington, in 1874.

The Catholic colored people have also shared the solicitude

of the Church. The Priests of St. Josesph, founded in England in 1867, sent their first missionaries to America in 1871. Churches, schools and charitable institutions for colored people, have been provided in several places. The plan of training priests of their own color, has been inaugurated in St. Joseph's Seminary and in the Epiphany Apostolic College at Baltimore.

The number of colleges and seminaries for the education and training of young men for the priesthood, has kept pace with the growth of the Church. In 1791, the Sulpicians from France, founded an ecclesiastical seminary at Baltimore. The Russian prince and subsequent Apostle of Western Pennsylvania, D. A. Gallitzin, was a pupil of this institution. Georgetown college, established in 1805, was placed under the direction of the Jesuits. Mount St. Mary's college at Emmitsburg, Md., was founded in 1809. St. Thomas' college, near Bardstown, Ky., was established in 1814. Later on several seminaries were established and conducted by the secular clergy. St. Charles Borromeo, at Overbrook, Pa., was founded in 1838; Mount St. Mary's of the West, at Cincinnati, O., in 1848; St. Mary's seminary, Cleveland, O., in 1848; the Seminary of St. Francis de Sales, at Milwaukee, Wis., was founded in 1855; St. Joseph's Provincial seminary, at Troy, N. Y., in 1864; Seton Hall college and seminary, at South Orange, N. J., in 1856. Besides these institutions, there are a number of large and important seminaries founded within the last decade. Several religious orders conduct preparatory colleges for boys and academies for young girls. A number of students are studying for the various dioceses of the United States, at the North American college in Rome, at the American college in Louvain, at St. Sulpice in Paris, and at the Grand seminary in Montreal.

The question of Catholic education has engaged the earnest attention and solicitude of bishops, priests and intelligent lay-

men. Though taxed for the support of state schools, where an education without religion is offered, Catholics have at great sacrifices, built and supported their own parochial schools. The friends and patrons of the parochial schools achieved a signal success in the Catholic school exhibit at the World's Fair, in Chicago, 1893.

There are four ecclesiastical provinces in the Dominion of Canada: Quebec, Halifax, Toronto and St. Boniface. Most Rev. E. A. Tachereau, Archbishop of Quebec, was made Canada's first cardinal in 1886. Canada possesses many educational advantages, especially in Montreal. The Laval University was founded in 1852.

LXXXVIII.—CATHOLIC MISSIONS IN SOUTH AMERICA.

The missionary labors of the various religious orders in South America, were most successful. As early as 1610, we find in that country five archbishops, twenty-seven bishops, four hundred convents and a great number of parishes. From 1562-1569, St. Louis Bertrand converted 150,000 Indians. The chief obstacle to the conversion of the natives was the greed and corruption of the European colonists. The most important mission of the Jesuits, was Paraguay. To facilitate the work of conversion, the Jesuits established several settlements, the so-called Reductions of Paraguay, which no European was allowed to enter, and that the natives might the better preserve their simple virtues. The number of settlements was increased to thirty. Their inhabitants became good Christians and good citizens. The suppression of the Society of Jesus was a severe blow to Paraguay as well as to the other countries of South America. Missions were everywhere broken up and scattered; colleges and seminaries were closed, and a general decline of

religion followed. Infidel doctrines were introduced from France; revolutions broke out in the different provinces; the Spanish forces were expelled and new governments, republican in name only, were set up. Gradually Free-Masonry was introduced from the United States. Most of the leading men became hostile to religion. Bishops were imprisoned, religious orders and convents were suppressed. The Holy See repeatedly sent pious men to effect needed reforms. One of these was Mastai Ferretti, afterwards the illustrious Pius IX., who spent two years in Buenos Ayres, Chili and Peru. The faith is still alive and under better influences it may regain its former happy condition.

LXXXIX.—SCIENCE, ART AND THE RELIGIOUS LIFE.

During the sixteenth century, theological science flourished in Italy, Spain and France. Italy possessed the largest libraries and the most learned clergy. In France, where literature had attained the highest degree of excellence during the reign of Louis XIV., pulpit oratory won glorious triumphs through Bosseut (†1704), Bourdaloue (†1704), Fenelon (†1715) and Massillon (†1742). Learned treatises were published in historic theology by Mabillon, Hardouin, Tillemont of France, and by Muratori and Ballerini, of Italy; in exegetical studies by Richard Simon and Calmet; in cannon law by Benedict XIV.; in moral theology by St. Alphonsus Liguori.

The great schism had caused a deplorable decline in science and art in Germany. The Council of Trent, however, gave a new and vigorous impulse to ecclesiastical studies. The Society of Jesus had many learned men, among them the three great dogmatic theologians of the age: Cardinal Bellarmine, (†1620), Petavius (†1652) and Suarez (†1617). In the sphere of

ecclesiastical history, Baronius (†1607), occupied a distinguished position. A critical edition of the Lives of the Saints was written by the Jesuits under the direction of Father Bolandus; hence they are called Bolandists. The French Congregation of of St. Maur rendered valuable service to the Church by the critical edition of the "Fathers of the Church" and by learned treatises on Archæology. The most distinguished exegetical author of this period, however, was Cornelius a Lapide, S. J,, (†1637).

Superstition was widespread; witchcraft had seized upon Germany in the Catholic as well as in the Protestant provinces; in the latter it maintained itself longer than in the Catholic provinces. In France, Spain and Italy it was scarcely known. The code enacted to try witches was known by the name of the "Witches Hammer" (Malleus Maleficarum). While the popes and Father Spee, S. J., (†1635) did their utmost to combat the trial of witches, Protestant writers, like Carpzow and Pott, upheld the horrible superstition.

A fresh impulse was given to the studies of natural sciences. The Roman authorities censured Galileo's doctrine (†1638) of the movement of the earth around the sun and prohibited its promulgation. Galileo being a loyal Catholic and not able to solve the apparent contradiction of his system, submitted to the authority of the Church. The famous dictum "And yet it does move" is an invention of the eighteenth century. The attitude of Rome towards Gallileo was more liberal than that of the Protestant theologians towards Kepler. The assertions that by means of torture, Galileo was compelled to submit, is a fabrication.

Religious art flourished in many countries. Among the poets we may mention, in Italy, Torquato Tasso, (†1595), who wrote "Jerusalem Delivered;" in Spain, Calderon de la Barca (†1687) and Lopez de Vega (†1635), who portrayed the mysteries

of religion in religious dramatic works; St. Teresa (†1582), who composed profound and pious poems; in Germany, Jacob Balde, Frederick von Spee (†1637), both Jesuits, and the convert Angelus Silesius. Church music, which had utterly lost its religious spirit, was reclaimed by Palestrina (†1594), Orlando de Lasso, etc. Germany possessed distinguished musical authors in Sebastian Bach, Handel, the two Haydens and Mozart. The art of painting continued to flourish in Italy, Spain and the Netherlands. The most distinguished artists being Guido Reni (†1612), Murillo (†1682), Rubens (†1640), and Rembrandt (†1674). The style of church architecture was that of the Renaissance (see fig. 8) which later degenerated into the Rococo or ornamental style.

The religious life was revived through the activity of the Council of Trent. Able men were elevated to the papacy; illustrious cardinals, eminent bishops, priests and numerous saints adorned the Church. The people, though oppressed by civil wars, turned again to the faith. A religious and moral renovation was inaugurated, pagan ideas disappeared, ecclesiastical unity was restored and the Church was again respected. About the middle of the eighteenth century false enlightenment encouraged by royal absolutism, deprived the people of their devotions and destroyed miraculous pictures, chapels, etc. The masses, however, remained true to the faith and to the ancient devotions, such as the Way of the Cross, etc.

CHAPTER IV.—CHURCH AND STATE.

XC.—THE THIRTY YEARS' WAR.

The absolute power accorded the state by the so-called reformers, led to Cæsarism even in Catholic countries. Several provinces made use of the Roman law to suppress ecclesiastical rights, as well as the liberties of the people; emigration was prohibited under the penalty of death. Contrary to the stipulation of the religious peace of Augsburg, Protestant princes continued their career of violence. They took possession of twelve bishoprics and twelve archbishoprics and rigidly carried into effect the so-called right of reforming. Thus, in the Palatinate, religion was four times changed by the ruler between 1562 and 1583; the imperial city, Oppenheim, had to change its religion ten times before the year 1648. While the Protestant princes exacted all their concessions by force, the attitude of Emperor Maximilian towards the Protestants was so liberal that he even favored them at the expense of the Catholics. Gradually, however, Rudolph II. and Ferdinand I., enforced the rights of the treaty. In like manner the archbishop of Salzburg compelled the Protestants of his territory to emigrate. The latter were in rebellion and King Frederick I. of Prussia, under pretext of religion, fanned the revolt, in order to people his own province Lithuania, which had been depopulated by the plague.

The Protestants formed an "Evangelical Union," headed by the Elector Frederick of the Palatinate. In opposition, the

Catholics formed the "Holy League," under Maximilian, Duke of Bavaria, 1609. The "Evangelical Union," formed an alliance with France against the house of Hapsburg. Although the French invaded Juelich, peace was preserved until 1618, when the thirty years' war began. Under Matthias disorders broke out in Bohemia, occasioned by the closing of a Protestant church, which had been erected on the property of Catholics, contrary to the imperial rescript. The rebels were assisted by the union. But Frederick IV. of the Palatinate, head of the union, was defeated (1620), and obliged to quit the territory. The restitution edict (1629), issued by Ferdinand II. commanded the Protestants to restore the bishoprics and convents wrested from the Catholics in violation of the treaty of Passau. This measure though just in itself and justifiable, exasperated the Protestants, who formed an alliance with France and aided by the Swedish King Gustavus Adolphus, revolted against the emperor. Germany was completely devastated. According to the list preserved in the imperial archives at Stockholm, a Swedish or Protestant source, 1,976 castles, 1,629 cities and 18,300 villages were destroyed by the Swedes. The population sank from eighteen millions to four millions. Historical researches show the real aim of Gustavus Adolphus. It was not so much his desire to assist his fellow-believers that moved him to invade Germany, as the desire to become emperor. Finally the peace of Westphalia was, so to speak, dictated by the French and the Swedes. Its conditions were most despicable; Germany was compelled to pay to its traitors land and money, in return for their co-operation in their nation's ruin. Protestant princes were indemnified from the property of Catholics. The term "secularization" was then first introduced. The religious peace of Augsburg was renewed, likewise the right of reforming, i. e., the right of the ruler to dictate the religion of his subjects. The pope protested, not against the treaty

itself, but against the articles of the treaty that violated the rights of the Church.

The bull, "In Coena Domini," was publicly read on Maundy Thursday, not only in Rome, but throughout Christendom. This bull condemned and pronounced sentence of excommunication upon heretics, brigands and pirates; upon those who falsified papal bulls, seized Church property or lay unjust imposts upon the Church, etc. The practice of annually reading this bull, being firmly opposed by many princes, the pope in 1770 directed the public reading of it to be discontinued as an obligation. Later many excommunications contained therein were suppressed by Pius IX.

XCI.—ENGLISH DEISTS—PHILOSOPHERS IN FRANCE—RATIONALISM IN GERMANY.

The false principle of "free inquiry" established by the so-called reformers, made human reason the guide in matters of faith and thus prepared the way for rationalism and infidelity. The new philosophy began with Cartesius (†1650), who made universal doubt the basis of his system. He was followed by Spinoza (†1677), who directed the human mind to pantheism. Naturalism taught natural religion which rejects supernatural revelation. Deism admits the existence of God, but rejects all revelation. Rationalism is a religious system which makes human reason the source and arbiter of religious truth. It spread with great rapidity. The English Free-thinkers, Thomas Hobbes, John Locke and the Earl of Shaftesbury, were first to undermine religion and morality by irreligious and sarcastic writings. This anti-Christian movement was chiefly confined to the higher circles, which from 1717 refrained from public manifestation of their views and entered into secret societies.

principally into the lodges of the Freemasons. The warfare against Christianity was introduced into France, where faith had already been secretly overturned. The blasphemous and immoral witticisms of French writers were collected by the circles in their salons. Rousseau, who had been banished from the country owing to his immorality; Voltaire, whose hatred for Christianity was expressed in the watch word "ecrasez l'infame"—"crush the infamous thing;" the Encyclopædists as d'Alembert, Diderot, Holbach and Helvetius and especially the Freemasons, disseminated the poison of infidelity and immorality among the masses by means of numerous cheap books and pamphlets. Atheism and epicureanism soon became predominant. Revolution was inevitable.

The English Deists exercised a great influence on the Protestant rationalists of Germany. The latter rejected the orthodox teachings of the symbolical books which, of course, were contrary to the principle of free-inquiry. The learned Leibnitz rose in defense of authority, while his pupil, Christian Wolf, professed rationalism and rejected the Christian Koran. A prominent representative was Lessing (†1781), who defended indifferentism in his classically written work, "Nathan the Wise." He rejected revelation and maintained that the resurrection of Christ is a fable and that happiness attained by the development of reason is the end of man. Kant (†1804) defended in his criticism of "Pure Reason," naturalism as the only religion in accord with human reason. Wieland, Goethe and Schiller reproduced in attractive form and classical language the naturalistic ideas, which found a great number of admirers.

In the Catholic circles of Germany, the false enlightenment found powerful protectors both in temporal and spiritual princes. In Austria, where apostates and Free-masons directed ecclesiastical affairs, the imperial seminaries, in which Church history was taught from Protestant authors, attempted to

force rationalism upon the Church. Rationalism soon found its way into other institutions of learning. Fortunately the Catholic people and the greater part of the clergy remained true to the faith. The most violent opposition to the Church proceeded from the Order of Illuminati, founded by the notorious A. Weishaupt, in 1776.

EIGHTH PERIOD.

From the French Revolution Down to Our Own Day (1789-1895.)

GENERAL VIEW OF THIS PERIOD.

The false theories of the age of enlightenment were gradually introduced into and finally controlled the practical affairs of life. Amid the applause of infidels, the princes had subverted the authority of the Church and as a necessary consequence, the authority of the state fell with it. The masses imbued with the ideas of unrestrained liberty, and absolute equality, attacked the throne. But the Church continued her grand mission. Purified she went forth with her invincible power to continue her pilgrimage to the end amid tribulation and persecution.

CHAPTER I.—EXTERIOR HISTORY.

XCII.—THE FRENCH REVOLUTION.

The Revolution was brought about in France: 1. By the mania for freedom that followed the American war for independence. 2. By the moral corruption of the higher classes, by royal absolutism, financial embarrassment and oppressive taxation. 3. By the irreligion and scepticism which, disseminated by the philosophers, had permeated all classes and destroyed the influence of the Church. That France which inaugurated the revolution was not Catholic but infidel; Catholic France became the victim of the revolution. The irreligious press exercised an enormous influence; more than 2500 pamphlets attacking despotism, the nobles and the clergy were printed. 30,000 copies of Abbe Sieyes' "What is the Third Estate?" were cast abroad.

After the first scenes of violence had been inaugurated, all Catholic church property was placed at the disposal of the nation; that of the Protestants was unmolested. All the religious orders were suppressed and the so-called "Civil Constitution of the clergy" was adopted (1790). The latter completely subverted the constitution of the Church; it vested the people, including the Jews, with the right to appoint the priests, etc. Protestants were unmolested in the administration of ecclesiastical affairs. In 1791 a demand was made that the clergy should take the oath of the Civic Constitution. Four bishops and many of the clergy complied; 127 bishops and 50,000 priests

refused to comply with this demand. These were banished and ill-treated; many were put to death and sacristans, mechanics etc., were installed as state priests. The Catholics offered resistance. Supplied with papal faculties, the faithful priests performed their functions in private, holding divine service in caves, forests, etc. The revolution of 1792 brought death: among the victims in Paris were 400 priests and several bishops; inhuman atrocities were perpetrated; faithful priests, who did not take flight, died as martyrs. After the execution of the king the Reign of Terror was inaugurated, which crushed Christianity and established the worship of reason. The Directory gradually lessened the persecution.

XCIII.—PIUS VI. AND PIUS VII.

The victories of the French Revolutionary armies spread the ideas of the French Revolution in other countries. The young general, Napoleon Bonaparte, oppressed the pope and demanded the revocation of all the briefs issued against France. The pope refusing to accede to these demands, Napoleon extorted from him 30,000,000 francs and many treasures of art. In 1798 the French proclaimed Rome a Republic, insulted the pope and snatched from his hand the ring of the fisherman. Pius sternly protested, in consequence of which he was carried as a prisoner to Sienna, thence to Florence, thence to Valence in France, where he died, 1799, aged 82 years. To prevent the election of a pope, all the cardinals were arrested, put on board ships and deported. The Parisian clubbists wrote mortuary inscriptions on the papacy. In 1799 Napoleon was named First Consul. Thirty-five cardinals went into conclave at Venice and elected the noble-minded Pius VII. (1800-1823), who reentered Rome amid the unbounded enthusiasm of its inhabit-

ants. Napoleon seeing that the restoration of religion in France was necessary to the well-being of the State, entered into negotiations with Pius VII. The existing difficulties were great; the constitutional and the loyal bishops asserted their rights. Through the influence of Consalvi, papal secretary of State, a concordat was concluded (1801) by the terms of which the constitutional bishops were deposed and the faithful bishops asked to resign.

Napoleon continued to act in his usual arbitrary manner and asked the pope to crown him emperor in Paris. Although Pius VII. acceded to this request (1804), Napoleon continued his tyranny over the Church. By his order, General Miolis entered Rome (1808), banished the cardinals and subjected the pope to gross outrages. Pius VII replied with a bull of excommunication 1809, which was ridiculed by Napoleon.

The pope was arrested by General Radet in the Quirinal at midnight and brought to Grenoble, thence to Savona. After the victories of the Austrian campaign, Napoleon resolved to put aside his lawful wife, Josephine. A decree of divorce was obtained from the court of Paris in 1809 and was consequently ratified by Cardinal Fesch, the emperor's nephew and primate of Gaul. It was alleged that Napoleon's marriage, certainly valid, with Josephine was invalid on account of the non-observance of the formalities of the Council of Trent. Napoleon received the hand of Marie Louise of Hapsburg. The marriage was solemnized by Cardinal Fesch in 1810. Thirteen of the cardinals refused to attend the ceremony, in consequence of which Napoleon ordered them to wear black instead of red, which gave rise to the well known distinction between red cardinals and black cardinals The pope was imprisoned and treated as a common criminal; letters, books and writing materials were taken from him, yet he remained as firm in prison as on the throne. Napoleon thought to evade the pope by the

National Council of Paris (1811), but Gaspar Maximillian, co-adjutor Bishop of Muenster, sternly opposed the emperor, by demanding in the first place the liberation of the pope. The sick pope was dragged to Fontainebleau, where he received the last sacraments. Only the court prelates had permission to see him; to obtain from him concessions, they tortured him with glowing descriptions of the disorders in the Church. Napoleon went to Russia (1812). Being defeated in this campaign, he again opened negotiations with the pope and by intrigue obtained preliminary articles of a new concordat, which he promulgated as laws of the empire. Pius protested and recalled his concessions. Napoleon, being defeated by the allied forces, was banished to Elba, but in Elba he kept up a close correspondence with his adherents and a conspiracy was formed for his restoration; escaping, he suddenly landed in France and entered upon a new campaign All Europe leagued against him, and he met his last defeat and final overthrow at Waterloo, after which he was banished to St. Helena, where he died, reconciled with the Church, 1821. Pius VII, having recovered his liberty, made his triumphal entry into Rome Having reinstated the Society of Jesus (1814) and re-opened the institutions of learning, etc. he died (1823) at the age of 81; his pontificate is one of the most illustrious in history

XCIV.—CATHOLIC EMANCIPATION IN IRELAND

The rebellion of 1798 resulted in the loss to Ireland of her political independence The Union effected in 1801, brought to the Catholics no equality in civil rights After many fruitless attempts to remove disabilities, the Catholics of Ireland in 1809 accepted the leadership of Daniel O'Connell, who by his courage and devotion to Church and country, gained the ad-

miration of the whole world. "Catholic committees" were appointed and meetings held all over Ireland, the avowed purpose of which was to emancipate Catholics and to effect a repeal of the act of union. The outrages perpetrated by Orangeism, a secret society, founded in 1795, for the purpose of destroying the Catholic Church and Irish nationality, stimulated the zeal of the agitators. The Catholic committees were suppressed by the government in 1814, but O'Connell, assisted by Shields, founded in 1823, the Catholic Association for Emancipation. This was dissolved by parliament in 1825, but was immediately replaced by the Association for Instruction. Meetings were held in every province and petitions signed and sent to parliament. The whole movement was kept strictly within the law. The election of the "liberator" as member of parliament for Clare, brought the matter to a crisis. For years Sir Francis Burdette had made the motion to emancipate the Catholics of Ireland, but did not succeed in having it adopted. By the "election of Clare" the ministry was compelled to take their choice between a civil war and the emancipation of the Catholics The Tory government under the leadership of Sir Robert Peel, introduced the bill into the House of Commons. It was passed March 23, 1829. It passed the upper house, having been eloquently advocated by the Duke of Wellington, April 10th. George IV. reluctantly signed the bill, April 23, 1829.

Though the "Catholic Emancipation" put an end to the unparalleled tyranny exercised against the 5,000,000 Catholics of Ireland, still the just demands of the Irish people were far from being granted. The bitter warfare against paying tithes to the Protestant clergy, was, after many negotiations, ended by the Tithe Bill of 1838. Soon after the repeal movement, with its monster meetings, began by demanding the repeal of the Union or full justice to Ireland. The efforts of O'Connell were ener-

getically seconded by the Capuchin Father Mathew (†1856), the founder of the Irish Temperance societies. To destroy the influence of O'Connell, the Government had him convicted by a Protestant jury on a charge of sedition or conspiracy, but the sentence was reversed by the House of Lords. The Liberator died at Genoa, May 15, 1847.

The Legacy Bill of 1845 gave the Church the right to acquire property, and the Priests' Seminary of Maynooth received a moderate endowment from the Government. By order of Parliament, three colleges were established where pupils of all religions might receive an academic education. The pope, at the instance of John McHale, Archbishop of Tuam, declared against these national schools (1851) and the bishops assembled in a Synod at Thurles in 1855, likewise condemned the system of mixed education. A Catholic University at Dublin was founded by the generous contributions of Irish Catholics at home and abroad. In 1869 a bill was carried for the disestablishment of the Protestant church in Ireland and thus a long-standing grievance removed.

The national movement, "Home Rule," is as active as ever and has the unanimous approval of the Irish bishops. According to the statistics, there are in Ireland four archbishoprics, Armagh, Dublin, Cashel and Tuam, in all four archbishops and twenty bishops. Besides the college at Maynooth, and the Missionary College of All-Hallows there are a number of other ecclesiastical institutions, all of which have sent a large body of able and zealous priests to the American and Australian Missions.

XCV.—RESTORATION OF THE HIERARCHY IN ENGLAND AND SCOTLAND.

1. Pope Innocent XI. divided England into four ecclesiastical districts (1688). The number of Catholics in England at

the beginning of this period was small; the vicars-apostolic received their priests from the Catholic colleges on the Continent. From the days of Henry VIII. to the date of the Emancipation Bill, the Catholic press had ceased to exist and the Catholics themselves were politically debased and the object of malicious prejudices. The rise of the press in 1829 brought about a better manifestation of Catholicity. The works of eminent men, such as Gother, Milner, Challoner, etc., tended to dissipate current prejudices against Catholics. In the year 1838 the Earl of Shrewsbury (†1852) established a Catholic Institute in London. A society of ladies undertook to provide for the furnishing of churches and chapels. A reaction in favor of Catholicity set in, even in the Protestant University of Oxford (Puseyites). After the year 1843 many Anglican clergy, among them the celebrated Doctor Newman, became converts to Catholicity. To encourage this religious movement, Pope Gregory XVI. on the 11th day of May, 1840, sub-divided the four ecclesiastical districts into eight, and Pope Pius IX., by the bull "Universalis Ecclesiæ," dated Sept. 29, 1850, restored the hierarchy in England with twelve bishoprics under the archbishop of Westminster. Dr. Wiseman was appointed first archbishop and at the same time raised to the dignity of the cardinalate. The restoration of the hierarchy called forth the utmost wrath of fanatics and the magic cry of "No popery" found expression in speeches and pamphlets.

By act of parliament in 1851, Catholics were forbidden to assume episcopal titles of cities; priests and religious were forbidden to appear in public in the dress of their order, etc. The storm subsided without any serious consequences. Converts became more numerous than ever. Among the distinguished Anglican converts was the zealous and learned Henry Edward Manning, who in 1865, succeeded Cardinal Wiseman in the See of Westminster and who, in 1875, was likewise created cardinal.

The school question in England is of a similar nature to that in the United States. The "education bill" of 1870, established a secular system of education. The Catholics of England headed by Cardinal Manning, an ardent advocate of religious instruction, established the Voluntary School association for the purpose of promoting free Catholic schools.

2. Despite the hostile attitude of the Presbyterians, the few Catholics of Scotland remained true to the faith. Until the year 1828, Scotland had but two vicars-apostolic. In 1843 an institution for higher Catholic education, was founded in the College of St. Mary's, at Blairs. At the same time Catholic magazines were started for the purpose of popular instruction. Immigration from Ireland increased the number of Catholics; they now exceed 400,000. In 1868, Pius IX. sent an apostolic delegate to Scotland. The restoration of the hierarchy, however, was completed by Leo XIII. in 1878. The Catholics of Scotland are governed by two archbishops, four bishops and about four hundred priests.

XCVI.—LEO XII., PIUS VIII., GREGORY XVI.

Leo XII. (1823-1829), a man of tact and accomplishments, devoted his earliest attention to the re-organization of the Church. In an encyclical dated May 3, 1824, he urged the bishops of the Catholic world to warn the faithful against religious indifference and Bible societies. In his bull "*Quod hoc ineunte sæculo,*" he proclaimed a jubilee for the year 1825, which became a veritable feast of thanksgiving for the triumphs of the Church. Finally, he issued the bull *Quo graviora* March 13, 1826, against the Carbonari, Freemasons and other secret societies, threatening both Church and state. Leo entrusted the direction of the Roman college to the Jesuits.

re-established the Irish college at Rome and provided for the re-organization of the hierarchy in the South American Republics. Under his pontificate the papal finances were in a flourishing condition.

Pius VIII., a man of extensive knowledge and of profound humility and piety, reigned but one year and eight months (1829-1830). Like his predecessor, he warned the faithful against the dangers of secret societies, particularly against that of Freemasonry His reign though short is important, owing to a brief which he addressed to the Archbishop of Cologne and his suffragans, on mixed marriages. The last days of his life were gladdened by Catholic emancipation in Ireland and the conquest of Algiers by the French.

Gregory XVI. (1831-1846), a member of the Order of Camaldolites, ascended the papal throne at a most critical time. With undaunted courage and confidence in God, he combated, during his whole pontificate, the revolutionary ideas and tendencies that were wide-spread throughout the states of the Church. Gregory introduced judicial reforms as well as reforms in the administration, taxation, etc. He held the revolutionary elements in restraint by severity, rather than by concessions. His efforts in behalf of the Church were unceasing; science and art found in him an ardent promoter. He warned the faithful against the errors contained in the system of Hermes, Bautain and the Abbe de la Menais. He protested against the violation of the rights of the bishops by the King of Prussia, protected Clement Augustus, the venerable Archbishop of Cologne, and Dunin, Archbishop of Gnesen and Posen, who had been violently thrust from their sees by the Prussian government (1838). Gregory also condemned in severe terms the slave trade (1839). Among the learned men whom he made members of the Sacred College, were Archaeologist Angelo Mai (†1854), and the great linguist, Mezzofanti

(†1849), who possessed a thorough knowledge of fifty-two languages. The pope erected new bishoprics and extended the influence of the propaganda. With apostolic zeal, he reproached the Emperor Nicholas I., of Russia, for the tyrannical persecution of the Catholics. In the midst of the approach of a revolutionary storm Gregory died, beloved by all Catholics, hated and despised by the revolutionists.

XCVII.—THE PONTIFICATE OF PIUS IX.

Pius IX., 1846-1878 (Mastai Ferretti), sought to conciliate the revolutionary party by a policy of mildness but his endeavors to pacify met with base ingratitude. Weighed down by sorrow and undeceived as to the intention of the revolutionists, Pius IX. quit the city of Rome and made good his escape to Gaeta, November, 1848. Rome was forthwith declared a republic by the Mazzinists and the Garibaldines; revolution had conquered. Through the intervention of Catholic powers the pope returned to Rome, April 12, 1850, and though deeply affected by the ingratitude of his subjects, again issued a proclamation of amnesty. The revolutionary movement which had taken a firm hold in Italy, found an ally in King Victor Emanuel of Sardinia, whose Minister Cavour joined hands with Napoleon III., and drove Austria out of Italy (1859). The result of this was that the pope lost several provinces. The Pontifical army, under command of the gallant General Lamoriciere, was defeated near Castle Fidardo and again at Ancona (1860). The pope was now despoiled of four-fifths of his estates. An attack upon Rome by the Garabaldines was repulsed by the papal army assisted by the French soldiers (1867). But Victor Emanuel completed the work of despoilation when, without any previous declaration of war, he took possession of Rome, Sept. 20, 1870.

Pope Pius IX. displayed a wonderful energy in ecclesiastical

affairs which was felt throughout the whole world. 1. He propagated the faith, increased the number of bishoprics and apostolic vicariates; he restored the Catholic hierarchy in England and Holland and re-established the Latin Patriarchate at Jerusalem. Up to the year 1876 he had erected 28 archbishoprics, 129 bishoprics, 31 apostolic-vicariates, 14 apostolic praefectures and 3 apostolic delegations. 2. He revived the provincial and diocesan synods in several countries. 3. He established new seminaries, principally for the missions of North and South America; he encouraged science and learning, especially the study of ecclesiastical archaeology (excavations in the catacombs under direction of J. B. de Rossi); he appointed a great number of learned Cardinals outside of Italy such as Wiseman, Cullen, Manning, McCloskey, Geissel, Othmar, Rauscher, Reisach, Franzelin, S. J., Gousset, etc. 4. He condemned the leading errors of the age in the Encyclical, Syllabus of Errors, in 1864. 5. He issued several decisions in dogma, morals and liturgy.

Pius IX. assembled around his throne on four different occasions, a vast number of the bishops of the world. 1. December 8, 1854, when in the presence of two hundred bishops, he promulgated as an article of faith, the doctrine of the Immaculate Conception of the Blessed Virgin Mary. 2. Pentecost, 1862, he canonized the twenty-six Japanese martyrs (†1597) in the presence of more than three hundred bishops. The assembled bishops unanimously protested against the spoliation of the patrimony of Peter. 3. June 29, 1867, more than five hundred bishops and about ten thousand pilgrims met in Rome to celebrate the eighteenth centenary of the martyrdom of the princes of the Apostles, SS. Peter and Paul. 4. December 8, 1869, he opened the twenty-first Ecumenical (I. Vatican) Council (1869-1870), which was attended by 747 bishops; and July 18, 1870, the infallibility of the pope in deciding matters of

faith and morals, was dogmatically defined in the presence of 535 bishops. After the inroads of the Piedmontese, the pope adjourned the council (October 20, 1870).

On June 16, 1871, Pius IX. had the happiness to celebrate as the first among the successors of St. Peter, the twenty-fifth anniversary of his pontificate. On June 3, 1877, he celebrated his golden jubilee as bishop. His illustrious reign came to a close on February 7, 1878. Few popes ever possessed the love and veneration of Catholic people throughout the world as did Pius IX.

XCVIII.—LEO XIII.

Vincent Joachim Pecci was born at Carpineto, in the diocese of Anagni, Italy, March 2, 1810, and ordained priest December 31, 1837. In the year 1843, he was consecrated bishop and appointed nuncio at Brussels. He was appointed bishop of Perugia in 1846, and created cardinal in 1853; in the year 1877, he was appointed camerlengo of the Roman Church. A few days after the illustrious Pius IX. passed to his reward, February 18, 1878, the cardinals entered into conclave and February 20, elected as his successor, Cardinal Joachim Pecci, who assumed the name of Leo XIII.

As was Pius IX., Leo XIII. is a prisoner in Vatican, yet he displays an energy that is felt throughout the world. Solemnly he has protested against the robbery of the states of the Church; most energetically has he condemned the aspirations of socialism. Like his predecessor, he has repeatedly admonished the faithful to combat the pernicious influence of liberalism by a close union in thought and action with their bishops and the Apostolic See. We refer the reader to the encyclicals and writings of April 1, 1878, August 3, 1881, Jan-

uary 25 and December 8, 1882, February 8, 1884, etc. He recommended the public profession and courageous manifestation of faith by local and general congresses of Catholics and by the practice of Christian virtues. We call the attention of the reader to the encyclicals "On the Principal Christian Duties," January 10, 1890. and on the "Christian Life," December 25, 1888. Pope Leo XIII. has frequently emphasized the utmost importance of Christian family life and Christian education. See his encyclical and writings "On Marriage," February 10, 1880, June 1, 1879; "On School," June 26, 1878, March 25, 1879, February 8, 1884, etc.

He admonishes all Catholics to make conscientious use of their rights and liberties in accordance with the conditions of the different countries and thus contribute to the solution of the important questions of the day, which questions effect the the family Church, and the education of youth. For this purpose, he recommends the establishment of societies and the liberal support of the Catholic press, the aim of which should be, to unite with the episcopate in the defense of the Christian principles that underlie the questions at issue. See his letters of December 8, 1882, June 7, 1885, December 17, 1888, etc. In a letter of August, 1883, he calls attention to the importance of historical studies. As a special means to combat the errors of the age, he ardently recommends the study of the sciences, especially that of philosophy according to the scholastic method of St. Thomas. We refer the reader to the encyclical Aeterni Patris, August 4 1879, Allocution of March 7, 1880, etc. He further admonished the bishops to hold frequent provincial conferences in order to establish clearness of purpose and unity of action; again, he has called the attention of the clergy to the necessity of popular religious instruction in the form of sermons, catechetical discourses, addresses to sodalities and societies. He has given a new impulse to the practice of piety, by recommending the Third

Order of St. Francis, the devotion of the Holy Rosary, the Confraternity of the Holy Family, etc. On May 15, 1891, he issued his profound encyclical, "Rerum Novarum," which is a masterly treatise on the labor question.

Pope Leo XIII. resumed relations with the different governments and presented to princes their dignity and duties. Having restored the hierarchy in Scotland and strengthened the Church in the different countries in Europe, he is now directing his apostolic solicitude to the Eastern Churches. He has shown his paternal affection for America and its institutions on various occasions, notably Jan. 24, 1893, when he established the Apostolic Delegation in the United States. Leo XIII. has the love and esteem of the Catholic world.

CHAPTER II.—INTERIOR HISTORY.

XCIX.—THE SCHISMATIC CHURCHES OF THE EAST—INTERIOR CONDITION OF PROTESTANTISM.

The schismatic Churches of the East are fast approaching dissolution. The intrigues of Russia and the inhuman treatment of the Christians by the Porte, have brought about a decay in faith and morals, which the missionary and the Bible societies of London, Berlin and the United States were not able to prevent. The schismatic patriarchs, who for a long time preferred to submit their ecclesiastical affairs to the Turks, rather than to the successor of St. Peter, attended in 1894 a conference in Rome to prepare for their return to the Catholic Church. The Church is spread over all European, Asiatic and African Turkey. The Christians of all provinces have at various times, suffered persecutions. July, 1860, a bloody massacre of Christians took place in Lebanon and Syria. The martyr-roll of the Armenians, who have the distinction of being the first race to accept Christianity, has grown with every century. As late as September, 1894, a fearful carnage took place in Sassoun, near Moosh; 6000 men, women and children were massacred by the Kurds and the troops of the Sultan; twenty seven villages were annihilated.

The Church of Russia is entirely under the dominion of the Czar. It is despised by the higher classes and has no influence over the poor, who grow up in ignorance and superstition. The

attitude of the government towards other creeds, has been most tyrannical. During the reign of Catherine II. (†1796), eight million Catholics were forced to apostatize; ten thousand churches and 150 convents were suppressed. The Catholics were unable to secure any protection either by promise or by treaty. Nicholas II. (1825-1855) and Alexander II. (1825-1851) continued to coerce Catholics to conform to the established church, and cruelty was the order of the day where force was necessary. Alexander III. (1881-1894), recalled a few bishops and priests from exile.

The history of Protestantism in any country, whatever, reveals a strong inclination to rationalism and indifferentism. The internal dissolution is evidenced by the formation of widely diverging sects and by the decay of the religious life among Protestants as may be seen by the ever-increasing neglect of divine service, indifference to baptism, the Lord's supper, Christian burial, etc. In the United States the growth of indifferentism in religion has been fruitfully fostered by the merely secular education of the public school system. The frequent religious revivals have no permanent result in religious or dogmatic teaching. In England and the United States, sects have sprung up with the rapidity of mushrooms. In Germany an attempt was made to check the dissolution of Protestantism (1817). A union was formed between Lutherans, Calvinists, etc.; a uniform Agende or liturgy was adopted, the observance of which was commanded under heavy penalties. Refractory preachers were imprisoned. For the purpose of cultivating piety, a certain time was set apart for the reading of the Bible and an institution of deaconesses was established for the care of the sick.

1. The "German Catholic Sect" was founded by two suspended priests, John Ronge and Czerchi, whose fundamental principle was the denial of Christianity. 2 The Sect of the

"Old Catholics" took its rise in the opposition made to the Vatican Council; neither sect has attained any importance.

C.—THE INNER LIFE OF THE CHURCH.

The missionary work of the Church has received a vigorous impulse in this, the nineteenth century, as may be seen from the re-organization of the Propaganda, which has jurisdiction over all foreign missions; by the formation of several societies for the support of the missions, such as the association at Lyons, Vienna and Munich; the associations of the Holy Sepulchre, of the Holy Childhood and of St. Boniface; by the establishment of new seminaries for missionary priests; by the erection of new bishoprics, apostolic-vicariates and praefectures. In the year 1840 there were in the missions throughout the world, 139 bishops, 4,214 priests, 9,476,800 converts, in the year 1878, 238 bishops, 17,087 priests, 11,550,159 converts. Nearly all countries are traversed by missionaries; many schismatic Christians of the East, have returned to Rome. Great progress has been made in the missions of Southern and Eastern Asia; there are 1,210,351 Catholics in the East Indies, 190,000 on the island of Ceylon and about 2,000,000 in China. New missionary stations have been established in Africa, Australia and on the Islands. America, England and Ireland show a wonderful growth of Catholicity

In Germany all spiritual principalities and possessions belonging to the ancient cathedral chapters, to the foundations, abbeys and monastries, were secularized. Both the secular and ecclesiastical possessions were assigned to the secular princes as indemnity for the possessions on the left bank of the Rhine, which had been made over to France. The Catholic Church lost thereby an annual income of 21,026,000 florins, or over

$10,000,000, and was thus given over to the will of the Protestant rulers, whose officers sacreligiously disposed of every article belonging to the Church, such as vestments, mass-books, altars, sacred vessels, monstrances, etc. The new owners did not comply with the obligations they had contracted, to endow new bishoprics, hence the Church was in many places reduced to a deplorable condition. The negligence of Catholic princes and the false "toleration," led to an incredible condition of things. In Wurzburg the students of Catholic theology were compelled to attend the lectures of Paulus, a professor of Catholic theology and an avowed infidel; suspended priests, utterly devoid of the spirit of religion, such as Wessenberg and Dalberg, helped to "reform" the Church. After many negotiations, a concordat was agreed upon in 1817.

The disbandonment of ecclesiastical orders, especially the suppression of the institutions of learning, and of the scientific corporations, which followed the French Revolution and secularization, was of incalculable injury to ecclesiastical science. This had previously suffered much from the rationalism and false enlightenmeni of the eighteenth century. The Church possessed neither an adequate number of teachers nor the means to erect new institutions for study. To increase the evil, deistic and pantheistic philosophy continued to be spread in the most pleasing forms and exercised a most pernicious influence on science.

Yet a great revival of ecclesiastical studies occurred since the first decades of the present century. In Germany a number of important conversions, especially that of Count Stolberg (1800), exercised a great influence on the revival of ecclesiastical science and of the religious life. Chateaubriand, de Maistre, de la Menais, later Father Lacordaire, O. P., Montalembert, Dupanloup, etc., prepared France for a return to Christianity. The charity displayed by the French is most extraor-

dinary; 158,040 religious of both sexes, devote themselves to various works of charity and instruction. Distinguished men of learning, such as Lingard, Thomas More, Digby, Faber, Wiseman, Manning and Newman, were an honor to ecclesiastical science in England.

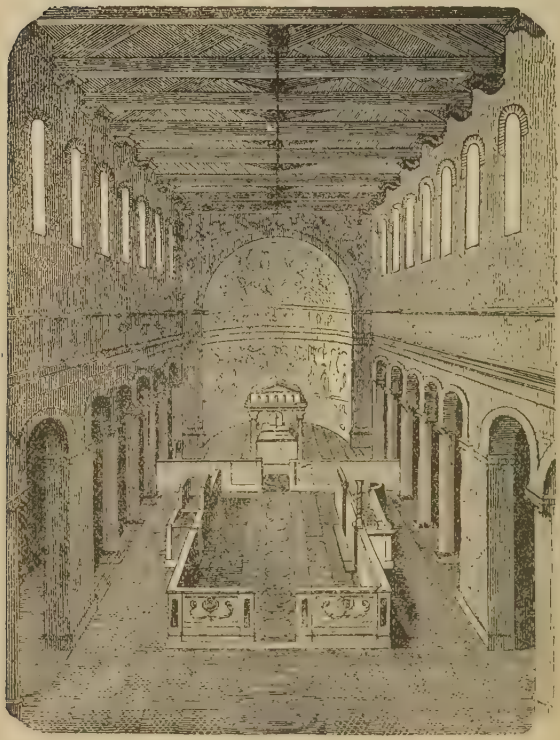
Religion was also revived. The decrees of the Church regarding marriage and other sacraments, were faithfully carried out. The older orders were renewed and new congregations were established. The practice of holding missions and retreats was welcomed by the people. Societies with various aims, but all in accord with the Church, were introduced. The great love and devotion of Catholics to the Holy Father is manifested by the many pilgrimages to Rome and by the generous offering of Peter's Pence.

A retrospect of her history is the best apology for the Church. It shows clearly her divine origin and guidance. All nations have shared in her benefits; all owe to her their mental culture and civilization, yet she has incurred the hatred and persecution, which her Divine Founder foretold and which prove her divine character. Her enemies often boasted that they had assisted at the obsequies of the Church. But they have as often been confounded by seeing her arise and come forth purified, strengthened and victorious, "because the gates of hell shall not prevail against her!"

APPENDIX.

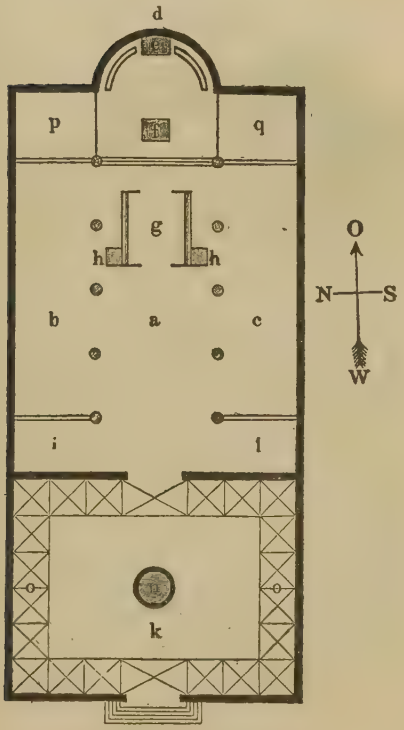
I.—ILLUSTRATIONS TO THE HISTORY OF ARCHITECTURE.

Fig. 1 (See page 57).



Interior of a Basilica (St. Clement's, Rome.)

Fig. 2 (See page 57).

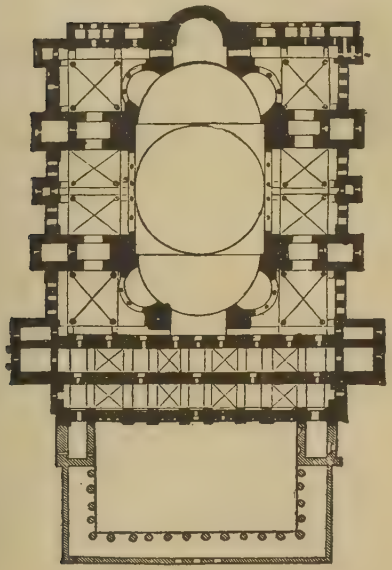


Ground Plan of a Basilica.

Fig. 3 (See page 58).

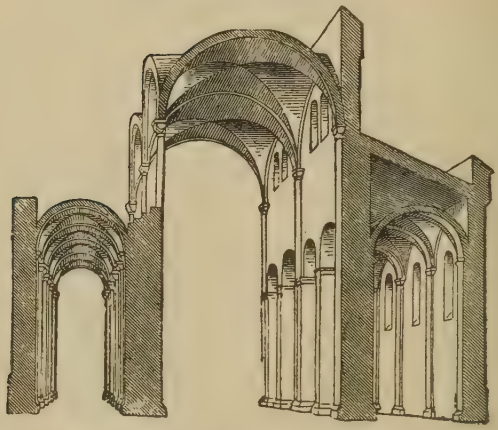
Interior of the Church of St. Sophia, Constantinople.
(Byzantine style.)

Fig. 4 (See page 58).



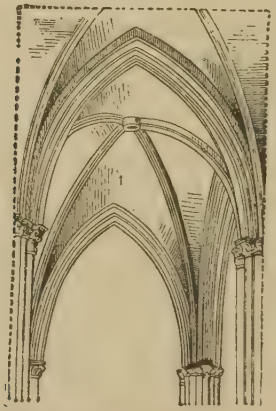
Ground Plan After Byzantine Style.
(St. Sophia's, Constantinople.)

Fig. 5 (See page 82).



Arched Ceiling After the Roman Style.

Fig. 6.
(See page 106).

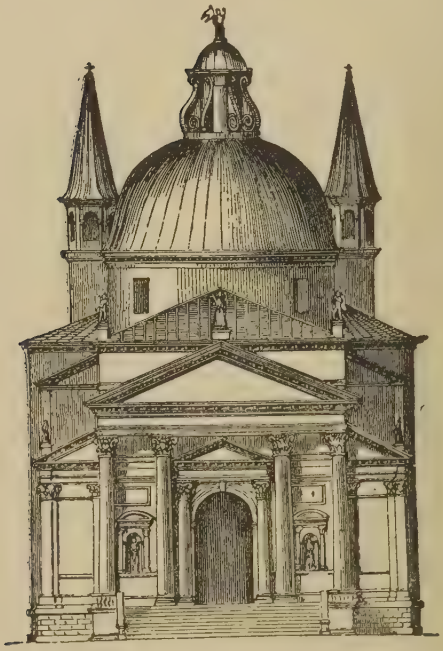


Vaulted Ceiling After the Gothic Style.

Fig. 7 (See page 106).

Transept of a Gothic Cathedral.

Fig. 8 (See page 188).



Church of the Holy Redeemer in Venice by Palladio.(†1580).
(Renaissance.)

II.—CHRONOLOGICAL LIST OF POPES.

FROM ST. PETER TO LEO XIII.

St. Peter, 42-67.
St. Linus, †79.
St. Cletus, (Anacletus), †91.
St. Clement I., †100.
St. Evaristus, †108 or 109.
St. Alexander I., †117 or 119.
St. Xystus (Sixtus) I., †126 or 128
St. Telesphorus, †137 or 139.
St. Hyginus, †141 or 142.
St. Pius, I., †156 or 157.
St. Anicetus, †167 or 168.
St. Soter, †176 or 177.
St. Eleutherus, †189 or 190.
St. Victor, †201 or 202.
St. Zephyrinus, †218.
St. Callistus I., †223.
St. Urban I., †230.
St. Pontianus, †235.
St. Anterus, 235-236.
St. Fabianus, 236-250.
St. Cornelius, 251-253.
St. Lucius I. 253-254.
St. Stephen I., 254-257.
St. Xystus (Sixtus) II., †258.
St. Dionysius, 259-268.
St. Felix I., 269 274.
St. Eutychianus, 275-283.
St. Cajus, 283-296.
St. Marcellinus, 296-304.
St. Marcellus, 397-309.
St. Eusebius, †309.
St. Melchiades, (Miltiad.), 310-314.
St. Sylvester I., 314-335.
St. Marcus, †336.
St. Julius, 337-352.
St. Liberius, 352-366.
Felix II., 355, anti-Pope?
St. Damasus I., 366-384.
St. Siricius, 384-398.
St. Anastasius 398-401.
St. Innocent I., 402-417.
St. Zosimus, 417-418.

St. Boniface I., 418-422.
St. Celestine I., 422-432.
St. Xystus (Sixtus) III., 432-440.
St. Leo I. the Great, 440-461.
St. Hilarius, 461-468.
St. Simplicius, 468-483.
St. Felix III., (II.) 483-492.
St. Gelasius I., 492-496.
St. Symmachus, 498-514.
St. Hormisdas, 514-523.
St. John I., 523-526.
St. Felix IV., (III.) 527-530.
Boniface II., 530-532.
John II., 532-535.
St. Agapitus I., 535-536.
Silverius, 536-540.
Vigilius, 540-555.
Pelagius I., 555-560.
John III., 560-573.
Benedict I., 574-578.
Pelagius II., 578-590.
St. Gregory I., the Great, 590-604.
Sabinian, 604-606.
Boniface III., †606.
St. Boniface IV., 608-615.
St. Deusdedit, 615-618.
Boniface V., 619-625.
Honorius I., 625-638.
Severinus, †640.
John IV., 640-642.
Theodore I., 642-649.
St. Martin I., 649-655.
St. Eugene I., 655-657.
St. Vitalian, 657-672.
Adeodatus, 672-676.
Donus or Domnus, 676-678.
St. Agatho, 678-681.
St. Leo II., 682-683
St. Benedict II., 684-685.
John V., 685-686.
Conon, 686-687.
St. Sergius I., 687-701.
John VI., 701-705.
John VII., 705-707.
Sisinnius, †708.
Constantinus I., 708-715.
St. Gregory II., 715-731.
St. Gregory III., 731-741.
St. Zachary, 741-752.
Stephen II., (died three days after his election), †752.
Stephen II. (III.), 752-757.
St. Paul I., 757-767.
(Constantine II., Intruder).
Stephen III. (IV.), 768-772.
Adrian I., 772-795.
St. Leo III., 795-816.
Stephen IV. (V.). 816-817.
St. Paschalis I., 817-824.
Eugene II., 824-827.
Valentinus, †827.
Gregory IV., 827-844.
Sergius II., 844-847.
St. Leo IV., 847-855.

Benedict III., 855-858.
St. Nicholas I., 858-867.
Adrian II., 867-872.
John VIII., 872-882.
Marinus I., 882-884.
Adrian III., 885.
Stephen V. (VI.), 885-891.
Formosus 891-896.
Boniface VI., †796, (reigned 15 days).
Stephen VI. (VII)., †897.
Romanus, †897.
Theodore II., 897 or 898, (reigned 20 days).
John X., 898-900.
Benedict IV., 900-903.
Leo V., †903.
Christopher, †903.
Sergius III., 903-911.
Anastasius III., 911-913.
Lando †914.
John IX., 914-928.
Leo VI., †928.
Stephen VII. (VIII.), 928-931.
John XI., 931-936.
Leo VII., 936-938.
Stephen VIII. (IX.), 939-942.
Marin II., 943-946.
Agapitus II., 946-955.
John XII, 955-964.
(Leo VIII., 964-965).
Benedict V., †965.
John XIII., 965-972.
Benedict VI., 973-974.
(Boniface VII., expelled, †985).
Benedict VII., 974-784.
John XIV., 983-984.
(John XV., intruder).
John XV. (XVI.), 985-996.
Gregory V., 996-999.
(John of Piacenza, anti-pope, (XVI.).
Sylvester II., 999-1003.
John XVII., †1003.
John XVIII., 1003-1009.
Sergius IV., 1009-1012.
Benedict VIII., 1012-1024.
John XIX., 1024-1033.
Benedict IX., 1033-1045.
Gregory VI., 1045-1046.
Clement II., 1046-1047.
Damasus II., †1048, (reigned 23 days).
St. Leo IX., 1049-1054.
Victor II., 1054-1057.
Stephen IX. (X.), 1057-1058.
(Benedict X., unlawful pope).
Nicholas II., 1058-1061.
Alexander II., 1061-1073.
(Honorius II., anti-pope.)
St. Gregory III., 1073-1085.
Victor III., 1086-1087.
Urban II., 1088-1099.
Paschalis II., 1099-1118.
Gelasius II., 1118-1119.
Calixtus II., 1119-1124.
Honorius II., 1124-1130.

Innocent II., 1130-1143.
(Anacletus II., anti-pope.)
Celestine II., 1143-1144.
Lucius II., 1144-1145.
Eugene III., 1145 1153.
Anastasius IV., 1153-1154.
Adrian IV., 1154-1159.
Alexander III., 1159-1181.
Lucius III., 1181-1185.
Urban III., 1185-1187.
Gregory VIII., †1187.
Clement III., 1187-1191.
Celestine III., 1191-1198.
Innocent III., 1198-1216.
Honorius III., 1216-1227.
Gregory IX., 1227-1241.
Celestine IV., †1241.
Innocent IV., 1243-1254.
Alexander IV., 1254-1261.
Urban IV., 1261-1264.
Clement IV., 1265 1268.
St. Gregory X., 1271-1276.
Innocent V., †1276.
Adrian V., †1276 (reigned 39 days).
John XXI., (XX.) 1276-1277.
Nicholas III., 1277-1280.
Martin IV., 1281-1285.
Honorius IV., 1285-1287.
Nicholas IV., 1288 1292.
St. Celestine V., 1294, resigned (†1296).
Boniface VIII., 1294-1303.
Benedict XI., 1303-1304.
Clement V., 1305-1314.
John XXII., 1316-1334.
Benedict XII., 1334-1342.
Clement VI., 1342-1352.
Innocent VI., 1352-1362.
Urban V., 1362-1370.
Gregory XI., 1370-1378.
Resided in Avignon.
Urban VI., 1378-1389.
Robert of Geneva (Clement VI.), anti-pope.
Peter de Luma (Benedict XIII.), anti-pope.
Boniface IX., 1389-1404.
Innocent VI., 1404-1406.
Gregory XII., 1406, resigned 1415.

ANTI-POPES OF PISA.

Alexander V., 1409-1410, and John XXIII., 1410-1415.
Martin V., 1417-1431.
Eugene IV., 1431-1447.
(Anti-pope Felix V., 1439-1448.)

NOTE—Pope Martin, 1281-1285, is called the fourth of that name, because Popes Marin I. and II. are counted as Martin II. and III.

Nicholas V., 1447-1455.
Calixtus III., 1455-1458.
Pius II., 1458-1464.
Paul II., 1464 1471.
Sixtus IV., 1471-1484.
Innocent VIII., 1484-1492.
Alexander VI., 1492-1503.
Pius III., †1503.
Julius II., 1503-1513.
Leo X., 1513-1521.
Adrian VI., 1522-1523.
Clement VII., 1523-1534.
Paul III., 1534-1549.
Julius III., 1550-1555.
Marcellus II., †1555 (reigned 21 days).
Paul IV., 1555-1559.
Pius IV., 1559-1565.
St. Pius V., 1566-1572.
Gregory XIII., 1572-1585.
Sixtus V., 1585-1590.
Urban VII., †1590 (reigned 13 days).
Gregory XIV., †1591 (reigned 10 months, 10 days).
Innocent IX., †1591 (reigned 2 months).
Clement VIII., 1592-1605.
Leo XI., †1605 (reigned 13 days).
Paul V., 1605-1621.
Gregory XV., 1621-1623.
Urban VIII., 1623-1644.
Innocent X., 1644-1655.
Alexander VII. 1655-1667.
Clement IX., 1667-1669.
Clement X., 1670-1676.
Innocent XI., 1676-1689.
Alexander VIII., 1689-1691.
Innocent XII., 1691-1700.
Clement XI., 1700-1721.
Innocent XIII., 1721-1724.
Benedict XIII., 1724-1730.
Clement XII., 1730 1740.
Benedict XIV., 1740-1758.
Clement XIII., 1758-1769.
Clement XIV., 1769-1774.
Pius VI., 1775-1799.
Pius VII., 1800-1823.
Leo XII., 1823-1829.
Pius VIII., 1829-1830.
Gregory XVI., 1830-1846.
Pius IX., 1846-1878.
Leo XIII., from Feb. 20, 1878.

III.—CHRONOLOGICAL LIST OF EMPERORS.

ROMAN EMPERORS.

Augustus, 31 B. C. to 14 A. D.
Tiberius, 14-37.
Caligula 37-41.
Claudius, 41-54.
Nero 54-68.
Galba 68-69.
Otho Vitellius, 69.
Vespasian, 69-79.
Titus, 79-81.
Domitian, 81-96.
Nerva, 96-98.
Trajan, 98-117.
Hadrian, 117-138.
Antonius Pius 138-161.
Marcus Aurelius, 161-180.
Commodus, 180-192.
Septimius Severus, 193-211.
Caracalla, 211-217.
Macrinus, 217-218.
Heliogabalus, 218-222.
Alexander Severus, 222-235.
Maximin, the Thracian, 235-238.
Pupienus and Balbinus, 238.
Gordianus, 238-244.
Philip, the Arabian, 244-249.
Decius, 249-251.
Gallus and Volusianus, 251-253.
Vallerian, 254-260.
Gallienus, 260-268.
Claudius II., 268-270.
Aurelian, 270-275.
Tacitus, 275-276.
Probus, 276-282.
Carus, 282-284.
Diocletian, 284-305.
Maximian, 286-305.
Constantine Chlorus, 305-306.
Galerius, 305-311.
Constantine the Great, 306-337.
Constantinus II., (West. Roman), 337-340.
Constantinus II., (East. Roman), 337-361.
Constans, 337-350.
Julian the Apostate, 361-363.

Jovian, 363-364.
Valentinian I., 364-375.
Valens, 364-375.
Gratian, 375-383.
Valentinian II., 375-392.
Theodosius the Great, 379-395.
Honorius (West. Rom.), 395-423.
Arcadius (East. Rom.), 395-408.
Theodosius (East. Rom.), 408-450.
Valentinian III., (West. Rom,) 423-455.
Romulus Augustulus, 476, (last Western Roman Emperor).

ROMAN EMPERORS OF THE EAST.

Marcian, 450- 457.
Leo. I. 457-474.
Leo II., Zeno, 474-491.
Anastasius, 491-518.
Justin I., 518-527.
Justinian, 527-565.
Justin II., 565-578.
Tiberius II., 578-582.
Mauritius, 582-602.
Phocas, 602-610.
Heraclius, 610-641.
Constantine III., and Heraclius, 641.
Constans II., 641-668.
Constantine IV. (Pogonatus), 668-685.
Justinian II., 685-695.
Leontius, 695-698.
Tiberius III., 698-705.
Justinian II., 705-711.
Philippus Bardesanes, 711-713.
Anastasius II., 713-716.
Theodosius III., 716-717.
Leo III., (the Isaurian) 717-741.
Constantine V., 741-775.
Leo IV., 774-780.
Constantine VI., 780-797.
Irene, 797-802.

GERMAN EMPERORS.

Charlemagne, 800-814.
Louis the Mild, 814-840.
Lothaire I., 840-855.
Louis II., 855-875.
Charles II., (the bald) 875-877.
Charles III., (the fat) 876-887.
Guido, 891-894.
Lambert, 894-896.
Arnulph, 897-899.
Louis III., (the child) 900-911.

Conrad I., 911-918.
Henry I., 919-936
Otho I., 936-973.
Otho II. 973 983.
Otho III., 983-1002.
Henry II., (the saint) 1002-1024.
Conrad II., 1024-1039.
Henry III., 1039-1056.
Henry IV., 1056 1106.
Henry V., 1106-1125.
Lothaire II., 1125-1137.
Conrad III., 1138-1152.
Frederick I., (Barbarossa) 1152-1190.
Henry VI., 1190-1197.
Philip of Suabia, 1198-1208.
Otho IV., 1198-1212.
Frederick II., 1212-1250.
Conrad IV., 1250-1254.
William of Holland (anti-king), 1250-1256.
Interregnum, 1254-1273.
Rudolph of Habsburg, 1273-1291.
Adolphus of Nassau, 1292-1298.
Albert I. (of Austria), 1298-1308.
Henry VII. (of Luxemburg, 1308-1313.
Frederick of Austria, 1314-1330.
Louis the Bavarian, 1324-1347.
Charles IV., of Bohemia, 1347-1378.
Wenceslaus, 1378-1400.
Rupert of the Palatinate, 1400-1410.
Sigismund of Hungary, 1410-1439.
Albert II., 1438-1439.
Frederick III., 1440-1493.
Maximiliam I., 1493-1519.
Charles V., 1519-1556.
Ferdinand I., 1556-1564.
Maximilian II., 1564-1576.
Rudolph II., 1576-1612.
Matthias, 1612-1619.
Ferdinand II., 1619-1637.
Ferdinand III., 1637-1657.
Leopold I., 1657-1705.
Joseph I., 1705-1711.
Charles VI., 1711-1740.
{ Marie Teresa and her consort, Francis I., 1740-1765.
(Charles VII., pretender, 1742-1745).
{ Marie Teresa and her son, Joseph II., 1765-1780.
Joseph II., 1780-170.
Leopold II., 1790-1792.
Francis II., 1792-1806.
William I., 1871-1888.
Frederick III, 1888.
William II., from 1888.

IV.—CHRONOLOGICAL LIST OF THE ECUMENICAL COUNCILS.

No.	*Where Held.*	*When.*	*Under Pope*	*Decrees.*
I.	Nice.	325.	Sylvester I. (Legates).	Arianism condemned. The Nicene Creed: The Son is "consubstantial with the Father."
II.	Constantinople I.	381.	Damasus I.	Arians and the Pneumatomachi condemned. Addition to the Nicene Creed: Consubstantiality of the Holy Ghost.
III.	Ephesus.	431.	Celestine I. (Legates).	Errors of Nestorians and Pelagians condemned.
IV.	Chalcedon.	451.	Leo I. (Legates).	Monophysitism of Eutyches condemned. Dogma of two Natures and one Person in Christ defined. The dogmatical writings of Leo unanimously adopted. ("Peter has spoken through Leo)."
V.	Constantinople II.	553.	Vigilius.	The "Three Chapters" or writings of Nestorian sympathizers condemned.

CHRONOLOGICAL LIST OF THE ECUMENICAL COUNCILS.—(Continued).

No.	*Where Held.*	*When.*	*Under Pope*	*Decrees.*
VI.	Constantinople III.	680.	Agatho. (Decrees confirmed by Leo III.	Monotheletism condemned. Dogmatic writings of Agatho adopted. "Condemnation of Honorius."
VII.	Nice.	787.	Adrian I.	Errors of Iconoclasts condemned; the veneration of images defended.
VIII.	Constantinople IV.	869.	Adrian II. (Legates).	The Greek Schism ended. Photius deposed and Ignatius reinstated.
IX.	Lateran I.	1123.	Calixtus II.	Controversy concerning investitures ended. The Concordat of Worms confirmed.
X.	Lateran II.	1139.	Innocent II.	Disciplinary reforms of the Church enacted.
XI.	Lateran III.	1179.	Alexander III.	Peace between Alexander III. and Frederick I. confirmed. Two-third vote of the Cardinals required for papal elections.
XII.	Lateran IV.	1215.	Innocent III.	A Crusade agreed upon. Albingenses condemned. Annual confession and communion required.

CHRONOLOGICAL LIST OF THE ECUMENICAL COUNCILS.—(Concluded).

No.	*Where Held.*	*When.*	*Under Pope*	*Decrees.*
XIII.	Lyons I.	1245.	Innocent IV.	Frederick II. deposed. A crusade agreed upon.
XIV.	Lyons II.	1274.	Gregory X.	Attempts at reunion with the Greek church. Disciplinary Canons enacted.
XV.	Vienna.	1311. —12.	Clement V.	Boniface VIII. investigated. The Order of Templars abolished.
XVI.	Constance.	1414. —18.	Martin V.	The Schism ended. Huss declared an obstinate heretic. Reformatory decrees issued.
XVII.	Basle. Ferrara. Florence.	1431. —39.	Eugene IV.	Reforms of the Church enacted. Union with the Greeks effected.
XVIII.	Lateran V.	1512. —17.	Leo X.	Ecclesiastical reforms enacted.
XIX.	Trent.	1545. —63.	Pius IV.	Protestantism condemned. Practical reforms of the Church enacted.
XX.	Vatican.	1869. —70.	Pius IX.	Infallibility of the Pope dogmatically defined.

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